

THE

CRITICAL REVIEW.

For the Month of June, 1773.

ARTICLE I:

The History of Ireland from the Invasion of Henry II. With a Preliminary Discourse on the Antient State of that Kingdom. By Thomas Leland, D D. Senior Fellow of Trinity College, and Prebendary of St. Patrick's, Dublin. 3 Vols. 4to. 2l. 12s. 6d. [Continued.] Nourse, Longman, Robinson, Johnson.

IN perusing the history of Ireland, a reader is surprised to find by what feeble power a recognition of vassalage to the English crown was procured from the haughty and turbulent chieftains of that country. A submission so weakly enforced could proceed only from the mutual jealousies which reigned among them. For, from the time of Henry II. to the extinction of the line of Tudor, the foreign or domestic wars in which the kings of England were almost constantly engaged, never afforded them any leisure for effectually exerting their strength in the reduction of Ireland; and had not the internal distractions of that country favoured an acquiescence in the usurpation of the English crown, it is certain that the small number of adventurers who first carried the arms of Henry within the Hibernian limits, could never have obtained the original settlement which proved the foundation of the future sovereignty of the whole island. It is not improbable, that the bull of pope Adrian, wherein he granted to the English monarch the sovereignty of Ireland, contributed also to facilitate the execution of the enterprize, among a people whose superstition disposed them to receive with veneration the

mandates of papal authority. The slow progress of the reformation in Ireland gives additional weight to this conjecture.

The reign of Henry VI. was the period in which the English power in Ireland suffered the most violent opposition; and the government had recourse to the expedient of bribing the principal insurgents to lay down their arms. Dr. Leland's opinion of the real causes of discontent in Ireland, at this time, is rational and well founded.

It is indeed generally imagined and represented, that the bloody wars between the families of Lancaster and York, had a violent and dangerous effect upon the native Irish, in exciting them to a general confederacy, and raising their whole powers against the English pale. But we have, from their own annalists, more particular accounts of the transactions of the distinguished septs, at this period, than these jejune remains usually afford. And had any considerable attempts been made against the English, these writers would have gloried in displaying them. They tell us indeed of some petty insurrections against particular settlements of the English, and record, with triumph, that they were averted by the payment of tribute. But they are particular in relating the contests, invasions, and engagements, in which their chieftains were involved with each other, which are generally so futile, and sometimes so horrid, as to raise no suspicion of art or fallacy in their annalists. The representations made in England of this people and their conduct, were generally false and interested, to magnify the zeal of the great lords, to procure remittances for a chief governor, or to conceal the offences and irregularities of either. The English viceregents, even of the very best dispositions, were kept in ignorance during their residence, and shut up in the seat of government from any knowledge of the native Irish, or any general intercourse even with the most peaceable among them. They received their information through corrupted channels: it was transmitted and believed. But the truth is, that the contest for the crown of England during this period of carnage, had its principal effect, in Ireland, on the great lords entrusted with the administration, or possessed of power and influence. Viceregents unnoticed, and unrestrained by the throne, were tempted to exercise their authority with an intemperate and unjust severity. Slight pretences, or false representations, served for loading the subjects with oppressive taxes. Different parliaments were summoned at the interval of a few months, and repeated subsidies imposed, without necessity, and beyond the abilities of the people. A grievance so flagrant and so severe, that by a law made in the thirty-fourth year of this present reign, it was forbidden to hold more than one parliament in a year; and if the chief governor should issue his writs for summoning another within the year, it was enacted, that the persons summoned might without peril refuse to appear, and that the acts of such a parliament should be void. The law, however, was but temporary, to continue for three years. The great lords, who were ever rivals to each other, were at the same time less restrained; and by mixing in the contests of England enflamed their resentments, and were ready to rush against each other in all the phrenzy of political and personal animosity.

In the reign of Edward IV. greater attention appears to have been paid to the regulation of the government in Ireland, than in all the period preceding that æra; and a small military force was now established, for the defence of the English pale against the attack of insurgents. But so low was the condition of the Irish revenue, that the yearly expence of this troop, though estimated only at five hundred pounds, was imagined to be too considerable for the resources of that country: on which account it was ordered, that the deficiency should be supplied from the English exchequer. It is not easy to conceive what real advantage could possibly be derived to the English crown, from thus maintaining the government of a country which was incapable of defraying the charge of its own defence, at a time when commerce was so little cultivated in these kingdoms.

The government of Henry VII. proved still more auspicious to the establishment of the English power in Ireland.

From this reign, says our author, we may date the first revival of the English power in Ireland; which, from the Scottish war in the reign of Edward the second, had gradually declined into a miserable and precarious state of weakness. The authority of the crown, which had at last been defied, insulted, and rejected, even in the English territory, was restored and confirmed by a rebellion vigorously opposed and successfully suppressed. If we may judge by the event, it was not caprice and levity, but prudence and circumspection, which determined Henry to reconcile the earl of Kildare to his interests, and to entrust a government which the pressing affairs of England and the circumstances of his reign, could not permit him to support by a considerable military force, to a nobleman active, generous, of extensive connexions in Ireland, and of a temper fitted to contend with the turbulence of opposers. The seigniority of the crown of England over the whole body of the Irish, seems in former reigns to have been forgotten; but now we find it formally claimed and asserted, and some of the most pestilent and ferocious of the Irish chieftains, were, by their personal connexions with the deputy, become the avowed friends of the English power. The pale was indeed not yet extended; but it was secured more effectually than in some former reigns. The ignominious tribute for a long time paid to several Irish chieftains was not withdrawn, but the hostilities of such chieftains were opposed and chastised. Even in their own districts they were made to feel the superiority of English government; and the share taken by the lord deputy in their local quarrels, however it arose from party and family connexion, yet served in the event to preserve the public peace, and to restrain the course of senseless contests, which in the end might affect the English settlements. The still encreasing degeneracy of the English, evidently appears to have been a principal embarrassment to the administration, as it created a number of enemies more inveterate than the old race of natives, as they were conscious that their rebellion would be more rigorously punished.

This degeneracy we find commonly imputed to a lawless spirit of riot and disorder, impatient of the restraint of English law; a contagion indeed too readily caught by men who live in a state of perpetual warfare, without refinement or discipline. But some part of it may reasonably be imputed to the weakness of English government, which left remoter districts unrestrained and undefended, so that the inhabitants were necessarily obliged to court the alliance and support of the neighbouring Irish clans. The mutual wants of both parties, induced a correspondence; and that good-natured sociability and hospitality, by which the Irish were distinguished, improved and extended it. The warm and powerful affection of the sexes, free from the artificial restraints of civility and refinement, knows no distinctions of races or families. Laws forbade all intermarrying with the Irish; but laws were insignificant barriers against the propensities of humanity, and the power of mutual intercourse and affection. But whatever causes may be assigned for it, the old English race had by this time proceeded so far towards a coalition with the old natives, that even in the pale, and the very seat of government, the Irish manners and language were generally predominant. And it may be doubted whether such effect could possibly have been produced, if the old natives had ever been possessed invariably and unalterably with that inveterate national aversion, to which their repeated insurrections are commonly ascribed. The solution was easy, and might have served the purposes of a selfish policy; but there are other causes equally obvious to be assigned: and candour must acknowledge that national prejudices and aversions are as generally predominant in those who possess superiour power, who are impatient of opposition, and provoked at any appearance of rivalry in men whom they are habituated to regard as inferiours. In the remains of the old Irish annalists, we do not find any considerable rancour expressed against the English. They even speak of the actions and fortunes of great English lords with affection and sympathy. In the memorials remaining of this present period, written by an Englishman, we are told, that immediately after the victory of Knocktow, lord Gormanstown turned to the earl of Kildare, in the utmost insolence of success, "We have slaughtered our enemies, said he, but, to complete the good deed, we must proceed yet further,—cut the throats of those Irish of our own party."

So necessary for repressing the turbulent disposition of the Irish chieftains was, a continual and steady exertion of the power of government, that whenever the attention of the kings of England was occupied on foreign affairs, fresh tumults and insurrections in Ireland were immediately the consequence. Dr. Leland observes, that after the accession of Henry VIII. a long series of parade and vanity had elapsed, before that prince deigned to turn his thoughts to a part of his dominions, where the wisest and most salutary provisions could not indulge his ostentation. The vigorous administration of Kildare, however, checked the spirit of revolt which had been encouraged by the inattention of the youthful sovereign; and several chieftains of great authority were reduced

to the subjection of government. The following anecdote shews the high ideas entertained by the Irish dynasts, of their own independance and dignity.

Mac-Gillapattrick, the Irish chieftain of Ossory, had received some injury from the earl of Ormond, or at least found some pretence of complaint against the present deputy, better known among the Irish by the name of Piers the Red. In all the dignity of offended grandeur, he determined to apply to the king of England for redress; but not with the humility of a suppliant or a subject. His ambassador was sent to the court of England, to obtain justice, or else to denounce the vengeance of an injured potentate. He appeared at the chapel door, when the king was going to his devotions, and advancing with a composed and undimayned gravity of deportment, delivered his commission in these words—
 “*Stra pedibus! Domine Rex! Dominus meus Gillapatricius me misit ad te jussit dicere, quod si non vis castigare Petrum Rufum, ipse faciet bellum contra te.*” We are not informed whether Henry was amused or provoked at this incident, or whether the importance of the Irish ambassador received the mortification of a total neglect. Piers the Red, it is certain, was not corrected, and the hostilities of Mac-Gillapattrick were not found to have a very extensive or severe effect.

Had Kildare conducted the government of Ireland with moderation at this juncture, there is reason to imagine that a general tranquillity would have ensued; but the extreme intemperance of his administration, and the intolerable outrages he committed on the subjects of that country, excited an opposition that his firmness but served to inflame, and which drew upon himself and his family the worst of consequences. The enormous grievances under which the Irish laboured being represented to Henry, Kildare received the king's order to commit the government to some person for whose conduct he could be responsible, and to repair immediately to London. For some time the earl endeavoured by every artifice to evade complying with this mandate, and even dispatched his wife into England to prevail upon her friends to exert their interest in his favour. The king, however, proving inflexible, he was obliged to obey, and had the indiscretion to entrust the government to his son Thomas, a youth scarcely arrived at the age of twenty-one years.

We shall lay before our readers part of the author's animated detail of the insurrection which succeeded this event. We would willingly insert the whole, could the limits prescribed to a Review admit of so large an extract.

Lord Thomas was of a captivating person, and of endowments sufficiently amiable in the public eye, which looks with indulgence and partiality on a youth of noble birth; but to the rashness of youth, and a natural violence of temper, he joined an extraordinary portion of the pride of family, an insolent contempt of the rivals of his house, and a boyish confidence in the power of the

Geraldines, which he conceived that no force in Ireland could withstand. He treated the lords of the council with petulance; was obstinate, credulous, and precipitate; and thus at once exposed to the artifice of his enemies, and the adulation of his friends. His father, it was known, had been committed to the Tower; but at a time when no regular intercourse was established between the two kingdoms, any certain intelligence was difficult to be obtained; conjectures were carelessly formed, and rumours spread abroad, that the earl had been executed, and that his whole family was threatened with the royal vengeance. The partizans of the house of Butler, and the dependents of Skeffington, received these reports with eagerness, and conveyed them to their associates with the utmost exultation. Some of their letters on this occasion were casually intercepted, and brought to the lord-deputy, who was thus confirmed in the persuasion that his father had been put to death. He consulted with his Irish associates; they advised him to revenge the injuries of his family; they promised assistance; and lord Thomas was at once plunged in a desperate rebellion.

‘ Attended by a body of one hundred and forty well armed cavalry, he entered the city of Dublin, and rushed tumultuously into the council then assembled in saint Mary’s Abbey, with all his rude and disorderly followers. The lords were alarmed; but Thomas soon quieted their apprehensions. He assured them, that however injuriously his family had been treated, and however he was now obliged to take arms for avenging his father’s death, and defending himself from cruelty and tyranny, he yet determined to proceed with the generosity of a soldier, and to denounce a fair and open war; that he resigned the sword of state, and was determined to depend upon his own weapon; he warned them to avoid him as an enemy; for that he was no longer the deputy of king Henry, but his mortal foe.

‘ The lords, who had no previous intimation of this wild design, were confounded and astonished. Cromer, the primate and chancellor, had been informed of it; and with greater composure took the young lord by the hand, and requested to be heard in a few words. He pathetically represented the rashness, weakness, and iniquity of his present attempt, grounded on uncertain rumour, and utterly unwarrantable, even if this rumour should be confirmed; the extreme weakness of supposing that a whole kingdom could be reduced by his force; or if reduced, that it would not instantly be recovered by the king; the well known fickleness of his present followers, who on the very first alarm or accident, would fall away at once, and leave their leader to the vengeance of a powerful and incensed monarch; the utter ruin and dishonour in which he now threatened to involve his whole family; the calamities which he was preparing for his country; the desolation and carnage, which would render him the general execration of his fellow-citizens, and send him to the divine tribunal covered with the guilt of innocent blood. He conjured him to consider the duty he owed to himself, to his family, to his country, to his king, and to his God; and to desist, before his offence should become too enormous for the royal clemency to pardon.

‘ His speech, delivered with emotion, was received with a stare of ignorant surprize by the Irish followers of lord Thomas, who were strangers to the language in which it was delivered, and interpreted it according to their own rude ideas. They conceived that

that the prelate encouraged him to his enterprize, and was pronouncing a compassionate encomium on the brave and noble youth. One of their native bards, who attended in his train, that he might not be outdone in his own profession, instantly began to chaunt out the praises of young Thomas in his country rhymes, the gallant *SILKEN* lord, (for so he styled him, from the richness of his dress, caparisons, and attendants) extolling his greatness, magnificence, and valour, chiding his delay, and calling him to the field; and the effusions of an ignorant rhapsodist had unhappily a greater influence than the sage counsels of the prelate. The young Geraldine rushed forth at the head of his Irish train. As the men of Dublin were not provided to oppose him, and had been lately weakened by the plague, he hovered about the city unmolested, collecting his followers, and concerting his operations; and as the Irish septs readily joined his standard, he was soon enabled to traverse the pale with his tumultuary army, exacting an oath of fidelity of the inhabitants, and seizing and imprisoning those who refused to concur in his rebellion. At the same time his emissaries were dispatched both to the pope and to the emperor Charles, from a vain expectation of receiving foreign succours.

The catastrophe of this unfortunate youth, who was taken prisoner by the king's party, was accompanied with the unjust and barbarous execution of three of his uncles, who had not only disapproved, but opposed his rash insurrection. The vindictive and implacable spirit of Henry VIII. however, is yet more strongly marked, by his unmanly persecution of Gerald, brother to lord Thomas, a youth of only twelve years of age. We shall again have recourse to the elegant historian for the passage where these transactions are related.

'In the mean time lord Thomas, the unhappy author of the late disorders, was sent into England, and prepared to cast himself at the king's feet, in full confidence of pardon. But whatever were the promises of the Irish deputy, or however favourable the recommendation of the Irish council, the king was too violent in his temper, too grievously provoked, and too much prepossessed by the enemies of the house of Fitz-Gerald, to think of mercy. The young lord was arrested on his way to Windsor, and conveyed to the Tower. He had now the severe mortification of discovering that he had been driven to all his extravagances, by rash suggestions and lying rumours; that his father had not been put to death, but had lived to hear of the rebellion of his son, and sunk under the severe impression of anguish which this intelligence had occasioned. He was for a while left to the tormenting sense of his folly; for the vengeance of such a prince as Henry was not to be appeased by a single victim. He affected to consider the suppression of the late rebellion as a new conquest of Ireland; and proposed it as a question to be debated in his council, whether he had not now acquired a right to seize at once on all the estates of this kingdom, spiritual and temporal. But above all, he breathed the most furious revenge against the whole lineage of Kildare. The new lord deputy received orders to seize five uncles of lord Thomas, and to send them prisoners to London. Of these, three were known to have entirely disapproved and opposed the insurrection of their nephew, and the whole number had reason to ex-

pect impunity, from the treaty made with the rebels. But this confidence proved their snare. They accepted the invitation of lord Grey to a banquet, an insidious and dishonourable artifice of this lord to get them into his power; they were first feasted with all the appearance of amity, then made prisoners, and conveyed to London. The uncles and the nephew were condemned, and suffered the punishment of high-treason. The emissary, which the vain young lord had sent to Charles the fifth, arrived when the intelligence of this fatal catastrophe had already been conveyed to the emperor's court.

There was a younger branch of the family of Kildare, Gerald, a youth of about twelve years, brother to lord Thomas; and the vengeance of the king pursued even this helpless and guiltless infant. But happily, by the vigilance of his guardians, he was secreted and conveyed to his aunt, the widow of Mac-Arthy, Irish dynast of South-Munster. This lady, solicitous to preserve the remaining hope of her noble family, consented to a second marriage with another Irish chieftain, called O'Donnel, on the express condition that he should protect her nephew: but soon convinced of the insincerity of her new husband, who sought to recommend himself to the English government, by delivering up this youth, she conveyed him into France, where the king entertained him; and when Henry had the meanness to demand him as a rebel-subject, favoured his escape to Flanders. The like demand was made to the emperor, when this young lord had escaped to his court, but with like success. He was permitted to seek the protection of cardinal Pole, who, in defiance of his declared enemy, king Henry, received lord Gerald as his kinsman, educated him suitably to his birth, and by his favour and support, preserved him to regain the honours of the family of Kildare.

About this period the reformation commenced in England, and it was the resolution of Henry to propagate the new doctrine also among his Irish subjects. For this purpose, commissioners were appointed to confer with the clergy and nobility, and to procure a general acknowledgment of the king's supremacy. The execution of the project, however, was found to be attended with difficulties which Henry and his ministers had not apprehended. The causes which obstructed the advancement of the reformation in Ireland, are placed in so clear a light by our learned author, that we shall deliver the account of them in his own words.

The spirit of religious disquisition had indeed forced its way into Ireland, with the succession of English settlers. So that in the famous parliament of the tenth year of Henry the seventh, laws had been revived to prevent the growth of Lollardism and heresy. But such seeds of reformation found an unfavourable soil, and could scarcely spring up, with any considerable degree of extent and vigour. Ireland was not a place for those circumstances to operate, which favoured the first reformers in other parts of Europe. A people not connected by one and the same system of polity, and for the most part strangers to the refinements and advantages of political union; harrassed by a perpetual succession of petty wars, distracted by mutual jealousy, and the most civilized among them living

living in continual alarm, and daily called out to repel invasion, could have little leisure for speculation, and little disposition for those enquiries which were pursued with such avidity in countries more composed. The people had severely felt the oppression of the clergy; but what in other countries appeared the capital and leading grievance, was but one of those oppressions which this land experienced. Others were even more grievous, and required more immediate redress. When Europe had declared almost unanimously against the yoke of ecclesiastical power, a slight attempt made in one province of Ireland to circumscribe the privileges of the clergy, raised a most violent and insolent clamour among the order; although it amounted to nothing more than empowering the civil magistrate to imprison ecclesiastical debtors.

Had the generous policy prevailed of collecting all the inhabitants into one body of English subjects, a union and pacification of ages must have prepared the people for the reformation now proposed; but among the fatal consequences of excluding the old natives from the pale of English law, blindness and bigotry proved the natural concomitants of a disquieted, uncivilized, and dissolute course of living. And the irregularities in the ecclesiastical constitution of Ireland, naturally resulting from the odious and absurd distinction of its inhabitants, contributed in no small degree to confirm the people in the grossest ignorance, and of consequence in the meanest superstition. In those dioceses where law and civility were most prevalent, the prelates found it impossible to extend their pastoral care or jurisdiction to the districts occupied by the old natives. Their synods were held (as the records express it) *inter Anglicos*; the Irish clergy, when summoned to obey their ordinary, were refractory and contumacious; and were excluded from the assemblies, where they claimed a right to be present as assessors and co-adjutors. In the districts more remote from the seat of English government, where war and confusion chiefly raged, the appointment of prelates and pastors was sometimes totally neglected. Bishops intruded surreptitiously, or seized the sees by violence, were little known, revered, or obeyed; sometimes enjoyed no more than an empty title; sometimes were driven by the public disorders to the discharge of some inferior pastoral function, in places of retirement and security. The very names and succession of several Irish bishops, in the first beginnings of the reformation, were so soon forgotten, that the laborious researches of Sir James Ware could obtain no memorials of them. Prelates of the more eminent dioceses slept in monastic tranquillity, while all Europe resounded with the tumult of theological dispute. It is ridiculous to find an Irish bishop renowned for the composition of an hymn in barbarous Latin rhymes, in praise of a saint Macartin, while his brethren in other countries were engaged in discussion of the most important points of religion; or others depending for salvation, on being wrapt, at their dying hour, in the cowl of saint Francis, when Rome herself had confessed with shame the follies and enormities which had disgraced her communion.

A clergy without discipline or knowledge, and a laity without instruction, were, in proportion to their ignorance, abjectly attached to the papal authority; the only authority in religion which they had been accustomed to reverence; and which, for the first time, they now heard impeached with astonishment and horror. And one peculiar prejudice there was in favour of the see of Rome, which operated equally on the Irish, and even on the more

enlightened of the English race. Ireland had been for ages considered, and industriously represented as a fief of the pope, in right of the church of saint Peter. By virtue of this imaginary right, the seignory of this kingdom, it was well known, had been conferred on Henry the second. The Irish parliament had occasionally acknowledged this to be the only legitimate foundation of the authority of the crown of England. It was therefore accounted more especially profane and damnable to deny the authority of the pope, even in his own inheritance; and that a prince entrusted with this inheritance for the protection of religion, should disclaim his father and his sovereign, and impiously violate the stipulations of his ancestor, by which alone he was entitled to any authority or pre-eminence in Ireland.

As these circumstances assisted the general prepossession in favour of ancient establishments, so were the dispositions of the people expressed with less restraint, as their distant situation rendered the inflexible severity of Henry less formidable, and allowed them to counteract his views with greater freedom. No sooner had the commissioners appointed by the king explained their instructions, and demanded an acknowledgement of his supremacy, than Crommer, primate of Armagh, an Englishman by birth, and who had some time held the office of chancellor, openly and boldly declared against an attempt so impious. Disgust at being removed from his office, and resentment at the severity exercised against the family of Kildare, his friends and patrons, might be supposed to have had some share in this opposition, were it necessary to recur to worldly motives to explain it. He summoned the suffragans and clergy of his province; and to those whom he could collect, he pathetically represented the danger which now threatened the religion of their ancestors; exhorting them to adhere inviolably to the apostolic chair, by such arguments and motives as were suited to their understandings. He reminded them that their country had been called in the earliest ages the Holy Island; a convincing proof that it ever was, and is, the peculiar property of the Holy See, from which the kings of England derive their lordship. He enjoined them by his spiritual authority to resist all innovation, as they tendered their everlasting felicity; and pronounced a tremendous curse against all those who should sacrilegiously acknowledge the king's supremacy. In the mean time he dispatched two emissaries to Rome to represent the danger of the church, and to entreat the interposition of the pontiff in defence of his own rights and interests in Ireland.

The court of England, finding the disposition of the clergy so averse to this measure, resolved, as the most vigorous and effectual method, to assemble an Irish parliament without delay, which, like the English legislature, might by law enforce a general acknowledgement of the king's supremacy. A parliament was accordingly convened at Dublin on the first day of May, 1536. The obsequiousness of this assembly to Henry's inclinations was equal to the most unreserved compliance he had experienced in his English parliaments. After passing an act of attainder against the late earl of Kildare, and the associates of his son, they proceeded to adjust the right of suc-
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cession to the crown of England, and lordship of Ireland. They pronounce the marriage of the king with Catharine of Arragon to be null and void. They declare the inheritance of the crown to be in the king and his heirs by queen Anne; pronounce it high treason to oppose this succession; misprision of treason to slander it; and appoint an oath of allegiance to be taken by the subjects of Ireland for the future establishment of it, under the penalties of misprision of treason. This act having scarcely passed, however, when intelligence arrived of the condemnation and death of Anne Boleyn, and the marriage of the king with lady Jane Seymour, they instantly repealed it; and, by another law, sentence of attainder passed on the late queen, and all who had been accused as accomplices in her supposed guilt. Both the former marriages were by this act declared null and void; the succession confirmed a-new to the heirs of the king by queen Jane; and, in default of such heirs, Henry was empowered to dispose of the inheritance of the crown of England and lordship of Ireland, by letters patent, or by will.

With respect to the Reformation, the king was declared supreme head on earth, of the church of Ireland; all appeals to Rome in spiritual causes were abolished; the English law against slandering the king, in consequence of these innovations, was enacted and confirmed in Ireland. An act was also passed for payment to the king, not only of the first fruits of bishopricks, and other secular promotions in the church of Ireland, but also those of abbies, priories, colleges, and hospitals. By another act, the authority of the bishop of Rome was more solemnly renounced, and the maintainers of it in Ireland made subject to premunire. All officers, of every kind and degree, were enjoined to take the oath of supremacy; and every person who should refuse it declared, as in England, to be guilty of high treason. All payment of pensions, and suing for dispensations and faculties at Rome, were utterly prohibited by adopting the English law, made for this purpose, and accommodating it to Ireland. Several religious houses were suppressed, and the demesnes of all vested for ever in the crown.

The laws which declared the right of succession to the crown, and such likewise as were made for the regulation of the English pale, were received without opposition, but those relative to ecclesiastical jurisdiction were not so tamely submitted to, by the adherents of the Romish party. The two proctors from each diocese, who had usually been summoned to parliament, claimed a full right of suffrage in every public determination; and it therefore became necessary, before the

act of supremacy should be proposed, to define the rights of that ecclesiastical body. It was declared by a previous act, that their claim was presumptuous and groundless; that they were summoned merely as counsellors and assistants; and that from the first day of the present parliament, they should be accepted and taken as counsellors and assistants only, whose assent and concurrence were by no means necessary to any parliamentary transaction.

The whole assembly, except the ministers and royal party, expressed their abhorrence of the spiritual authority assumed by the king. It was so warmly supported, however, by archbishop Browne, and others inclined to the reformation, that the partizans of popery, finding themselves unable to prevent the law from being enacted, placed their next resource in vigorously opposing the execution of it. From this era the commotions in Ireland, that had formerly been the effect of intestine discord among the chieftains, began to be influenced by a new cause, which uniting the jarring interests of ancient rivals, and inflaming their passions with an enthusiastic zeal for religion, opened the prospect of a more formidable opposition to government than had ever been known before in that country. An ill-concerted insurrection, conducted by O'Nial, was the first public act of hostility which succeeded the divisions in parliament.

The emissaries of Rome (says Dr. Leland, treating of this subject) were numerous, as well as vigilant; nor did they want their ancient prophecies, and such like futile means of seduction, accommodated to the ignorance and vanity of O'Nial. He readily yielded to the flattering persuasion, that the defence of the holy church rested solely on his invincible arm, and eagerly embraced the occasion of resuming the ancient consequence of his family. The clergy flew through the whole Northern province, harangued the Irish chieftains, enflamed their zeal, and conjured and commanded them to unite in the glorious cause of religion. A confederacy was thus quickly formed for the suppression of heresy; and the pride of O'Nial was still more enflamed by his appearing once again at the head of his associate chieftains, the acknowledged lord and leader of the Northern Irish. He declared war against the invaders of the papal rights, led his forces through the territories of Meath, denouncing the terrors of his princely vengeance against all the enemies of religion, and committing various excesses without controul or resistance; and advancing to Tarah, he reviewed his troops, with an ostentatious display of their numbers and prowess. But these champions of the church exhausted all their zeal in this vain-glorious defiance of English government. Instead of proceeding in any well-concerted scheme of hostilities, they seemed contented with the havock they had made, and the prey they had collected, and marched back in triumph towards their own settlements.

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The discomfiture of these insurgents excited a general despondency among those who were disaffected to the government; and the cause of the papal authority became daily more desperate. Several of the most avowed partizans of the Romish church now sought to atone for their late revolt by a declaration of the most implicit attachment to the interest of the crown. These presages of public tranquillity were accompanied with an expedient intended to give greater weight and brilliancy to the English government. This was a resolution to change the style of Lord of Ireland, with which the crown of England had hitherto been contented, to that of King. A parliament was therefore summoned, by which it was enacted, that, forasmuch as the king and his progenitors ever rightfully enjoyed all authority royal, by the name of Lords of Ireland, but for lack of the title of King had not been duly obeyed; his highness and his heirs for ever shall have the style and honour of King of Ireland, and that it shall be deemed high treason to impeach this title, or to oppose the royal authority. The act was announced with the utmost joy and solemnity, as an event highly interesting to the people and honourable to the sovereign.—With this incident, which forms a new epoch in the Irish annals, we shall at present conclude our account of this excellent history.

[To be continued.]

II. *Cases in Surgery, particularly, of Cancers, and Disorders of the Head from external Violence. With Observations. To which is added an Account of the Sibbens. By James Hill, Surgeon in Dumfries. 8vo. 3s. 6d. Cadell.*

THE generality of chirurgical writers have delivered such accounts of the consequences of extirpating cancers, as tend greatly to discourage practitioners from that operation; but from the testimony of the author now before us, it appears that their opinion on this subject is ill founded. Mr. Hill informs us, that in the course of thirty years practice, he has extirpated, from most parts of the body, no less than eighty eight genuine cancers, all ulcerated except four; and that all the patients but two recovered of the operation. The truth of this assertion is authenticated by a particular detail of the cases, wherein the author also presents us with many useful observations. An accurate knowledge of the various appearances of cancers being of the utmost importance for ascertaining the identity of the disease, we presume it will be acceptable to medical and chirurgical readers, to behold the description of them, as they are delineated by this author.

1. Though

1. Though almost all cancers proceed from obstructions in the glands, their appearances are very different. The internal cancers of the breasts, &c. increase gradually from small tumors, which generally continue hard till they burst outwardly and become open ulcers. From the lips of the ulcers, arise large fungous excrescences like colliflowers, raspberries, or straw-berries. At the same time, large cavities are eat out in the middle, where so many small blood vessels are sometimes opened, as gradually to waste the patient by inanition. When large vessels are opened, the patient is cut off suddenly. Others are the consequence of a mole or excrescence not larger than the head of a pin. Some of these are of the same colour with the skin; others resemble warts with ragged tops; and some resemble sharp pointed horns with a broad base. These last always rise above the skin, and give no pain at first; which is the reason why they are often neglected till it be too late.

— 2. There is another species of cancer which never rises above the skin, or thrusts out any fungus, but eats or consumes the neighbouring parts. At first sight, this species may be mistaken for an herpes exedens. But the herpes is always composed of a number of spots, and makes a very rapid progress; whereas, in this species, there is never more than a single spot; and its progress is more slow and gradual. It first appears like a thick scale, which is generally occasioned by too much heat applied to the skin, as by measles, or some other accident. After some time, the scale casts off, and leaves the skin entire, excepting a few small mealy scales which are left behind. These are succeeded by a thicker and larger scale, which after casting off and renewing several times, at long intervals, at last turns into a crusty scab. After this scab comes off, instead of dry mealy scabs as formerly, an oozing moisture remains on the skin, which soon turns into a flat cancerous ulcer; as in the case of Wightman, &c.

3. It is hardly worth mentioning, that cancers are more frequently in the under than upper lip. I have only seen two instances of cancers in the latter.

4. The shooting pains frequently continue several months, after extirpation, especially in frosty weather. This circumstance, in the early period of my practice, induced me to cut widow Whitehead and Mr. Broadfoot a second time; which indeed was a fruitless operation, as I have now learnt that nothing but time will remove these pains.

5. After extirpating a cancer, the young granulated flesh sometimes rises in such an uneven manner, as to resemble a raspberry cancer. This appearance at first made me uneasy,

till

till I discovered, that luxuriances of this kind were only the effect of good health.

‘ 6. Though most ulcered cancers are accompanied with a disagreeable smell; yet this is not always the case: for, by cleanliness, and keeping the body cool, the fætor, in some instances, has been entirely prevented.’

‘ — 7. Some excrescences have very much the appearance of cancers.

‘ August 4, 1769. John Grierson from Carlaverock had an excrescence on his upper-lip, so very like a cancer, that he insisted on having it taken off immediately; and it was with difficulty I prevailed on him to try another method. It was removed in fourteen days by drying vitriolics.

‘ Another man had a tumour on his under lip, which continued many months, and at last gradually wore away.

‘ The first was a fungus, which sprung up in five days; and the last was of the wart kind. But neither of them had that hard schirrous base which is the inseparable concomitant of cancered lips.

‘ 8. It was mentioned above, that internal tumors of the breast, &c. generally continue hard till they burst outwardly. This is indeed so generally the case, that I have had only one opportunity of seeing what I would call an impostumated cancer, that is, a collection of matter in the body of a schirrous gland, or, a schirrous gland dissolved into matter before the skin be broken externally.’

‘ — 9. It was likewise mentioned above, that I never knew an instance of any of the other five kinds of incysted tumors turning into cancers. Some strumous swellings are indeed so hard and painful, that it is probable they have too frequently been mistaken for schirrous glands, and treated as such; and that some tumors called cancers, and said to have been cured by hemlock, &c. were nothing but strumous tumors. However, as such a similarity in the symptoms takes place in tumors of very different natures, it will not be improper to give a few marks by which they may be distinguished, in order to prevent the young and unexperienced practitioner from falling into blunders.

‘ When schirrous tumors are considerably advanced, they are surrounded with large varicose veins, resembling crabs claws, from which resemblance they have got the name of Cancers. The absence of these, therefore, is a favourable circumstance, but not to be absolutely depended on.

‘ The skin of a cancer, when near bursting, is of a reddish blue, or a blue livid colour, adheres to the under part of the in-

indurated gland, (from which it was originally detached), and is puckered up into ugly folds, as if scorched.

• On the other hand, the struma, or boil, when inflamed, is always accompanied with a fever, which keeps pace with the degree of inflammation. But a cancer is never attended with a high inflammatory fever. It is true, the excessive pain of a cancer sometimes quickens the pulse, but at the same time sinks it.

• The skin of the inflamed struma, or phlegmon, instead of being wrinkled or plaited, is smooth, red, and stretched; so as sometimes to have a glazed appearance; and, when near bursting, the matter is always found fluctuating below, which seldom happens in cancers. On the contrary, cancers are generally accompanied with a corroding humour, which abrades the cuticle, till the outer parts are consumed; but no matter is perceived within; whereas, in the struma, &c. the scarf-skin is the last part that gives way, unless it be scalded or fretted by too hot poultices.

• The cold scrophulous tumour is in still less danger of being mistaken than the inflammatory kind. For the pain and hardness are not so conspicuous as in the inflammatory tumor; and the matter accumulates for a long time before it bursts. In either kind, if good pus appear, there is no occasion for being afraid of a cancer: and, although the pus should not be of the most laudable kind, but of a whitish sanious matter, is not of itself a characteristic symptom of a cancer. Excepting the case mentioned above, I have never seen any cancer that contained matter; but I have seen numbers of other ulcers, in bad habits of body, full of bloody ichor.'

The very extensive practice this author has had in cancerous cases, naturally renders us desirous of knowing his opinion of the use of hemlock in those disorders. On this subject he informs us, that he never observed the smallest benefit from hemlock in the cure of cancers. On the contrary, he has, in several instances, seen much mischief done by it. Some patients who trusted to hemlock, lost so much time in using it, that the disease, which might have been cured by a timely excision, proceeded so far as to be absolutely irremediable, either by medicine or the knife. Others, while they used that medicine, were tormented with sickness. The limbs of those who had weak nerves were still more enfeebled, and their appetites were destroyed by its narcotic quality. In some hard tumours, especially of the cold kind, he has observed hemlock to be of service, by acting as a resolvent or discutient; but this benefit he thinks of little importance when compared with the

the mischiefs done by it in trials on real cancers. He concludes with affirming, that were it his own misfortune to have a cancer, even of the lightest kind, he would not delay a single hour in expectation of a cure from the use of hemlock.

This author's observations on disorders of the head are also worthy of attention. The distemper called the Sibbens, is, according to Mr. Hill's account, entirely the same with the venereal disease; and what he has written on that subject is intended to refute the erroneous idea which had been given of it in a thesis.

III. *Experiments and Observations.* By Thomas Henry, Apothecary. 8vo. 2s. 6d. sewed. Johnson.

IT is the remark of an ingenious author, that had the celebrated writers of the Augustan age not been cotemporaries, nor enjoyed the advantages of social intercourse with each other, none of them would perhaps have attained to so high a degree of literary excellence as has rendered their names immortal. In every science, the free conversation of those who cultivate them must undoubtedly tend to their mutual improvement, as well as diffuse among others a spirit of emulation to distinguish themselves by similar efforts of genius and industry. We are led into this train of thought by observing that the volume now before us is the production of an inhabitant of Manchester, a place from whence we have lately been favoured with ingenious treatises on medical subjects, by Dr. Percival and Mr. White. Mr. Henry, the author of these Observations and Experiments, displays the same laudable zeal for the improvement of medicine, so conspicuous in the labours of his inquisitive and industrious predecessors; and the result of his enquiries leaves no room to question their proving likewise advantageous to the public.

In the first chapter of this treatise, our author lays before us a process for the preparation of Magnesia Alba, by which it will be in the power of every apothecary to make it himself, in all respects equal to that which is sold by those who conceal their method.

This improvement the author communicated to the College of Physicians, by whom the account of it was inserted in the second volume of their Transactions; but it is here reprinted as a proper introduction to the subsequent chapters. As this method is probably not generally known, and an acquaintance with it is necessary for understanding the observations and experiments which follow, we shall present our readers with a detail of it, in the author's own words.

• Dissolve any quantity of *sal catharticus amarus*, commonly called Epsom salts, in its own weight of water; filter the liquor, and add to it by degrees a filtrated solution of pearl ashes in an equal quantity of water, stirring them gently until the mixed liquors have acquired the appearance of a complete coagulum: then cease adding any more of the alkaline lixivium; and, having diluted the precipitate, and mixed it intimately with a small quantity of hot water, immediately throw the mixture into a large vessel of boiling water. Keep it boiling for a quarter of an hour, then take it out, and put it into glazed earthen vessels. As soon as the powder has subsided, and before the water be quite cold, pour it off, and add a fresh quantity of boiling water: repeat these abutions with several parcels of hot water, till the liquor has entirely lost its saline taste. Then let it be so agitated as to suspend the finer parts of the powder; in which state decant it into other vessels, and having separated the water from the Magnesia by inclination, put it on large chalk stones, till a considerable part of the humidity be absorbed. Then wrap it up in sheets of white paper, and dry it before the fire. Pour hot water on the remaining powder, stir it, decant it in its turbid state, and separate the Magnesia from the water as before. By these means, the whole, or most of it, will be reduced to an equal degree of fineness.

• The separation of the Magnesia will be promoted by heating the saline lixivia before they are mixed; and the larger the quantity of water into which the precipitated powder is cast, the more speedily and perfectly will the vitriolated tartar, which is formed by the alkali of the *sal catharticus*, be washed off. Dr. Black directs that three or four times the quantity of water, to that of the solutions, should be added; but this I have found greatly insufficient. The neutral salt should be washed off as quickly as possible; otherwise, as he justly observes, by allowing the mixture to stand for some time, the powder concretes into minute grains, which when viewed with a microscope, appear to be assemblages of needles diverging from a point. These concretions cannot be redissolved by any washing, however long continued. His intention, in boiling the mixture, is much better answered, by adding it to the water when in a state of ebullition; and once boiling in this manner is more effectual than a dozen washings in hot water.

• Much depends on the purity of the water used in the process. If it be hard pump water, the selenities with which it is impregnated will be decomposed, and the calcareous earth be deposited, after boiling; which mixing with the Magnesia will render it impure, gritty, and discoloured. Rain water collected free from impurities, or clear river water, are most eligible; but if the situation of the operator does not permit him to procure these in a proper state, he should either use distilled water, which has been kept till the empyreuma is gone off, or at least such pump water as is free from any calcareous or saline impregnation. When poured on the Magnesia, it should be strained through a thick linen cloth, so as to intercept any accidental impurities which it may acquire in heating.

• The drying should be performed with expedition. To this end, the chalk stones should be exposed to a moderate degree of heat; and when they have been employed two or three times, should be dried before a fresh quantity of the Magnesia is put on them. Cleanliness should be particularly attended to through the

whole

whole process; and the vessels ought to be carefully covered, that no dust may enter.

We may safely make use of a large copper brewing pan, to boil the Magnesia in; for as the acid is perfectly neutralized, there can be no danger of its quitting the alkali, to which it has a greater affinity than to the metal; and copper does not readily dissolve, even in acids, when boiling hot; nor have I ever observed the least corrosion, though I have frequently used such vessels for this purpose.

The second chapter contains miscellaneous observations relative to the subject; and the third treats of the medicinal properties of Magnesia Alba. Our author observes, that it has been a common practice to give Magnesia to children as a preventive, and to mix it for this purpose with their food, in order to correct its acrescent tendency. This, he thinks, however, should be done with caution, as it is only the excess of acidity which is prejudicial.

Mr. Henry remarks, that in bilious habits, where there is generally a disposition in the stomach opposite to acidity, Magnesia, taken alone, is commonly reckoned improper; but he is doubtful whether this opinion be well founded, for reasons which are deduced from experiments afterwards recited.

In the fifth chapter the author treats of the medicinal virtues of calcined Magnesia, a state in which that absorbent is deprived of its fixed air, and rendered thereby less liable to irritate the primæ viæ.

Eight ounces of pure Magnesia Alba, he tells us, were calcined with a strong fire in an air-furnace. Three hours calcination were necessary to discharge the whole of the air from the Magnesia. When removed from the fire, it had lost four ounces and three drachms of its original weight, and produced no effervescence with acids; it had not acquired any degree of acrimony to the taste, and when thirty grains of it were diluted with a few spoonfuls of water and swallowed, it occasioned no uneasy sensation in my stomach, nor sense of heat in my throat, proved nearly as aperient as a double quantity of uncalcined Magnesia, and operated without the least griping. It was remarkable that calcination had not reduced the powder in bulk, in proportion to the diminution of its weight.

By the process of this experiment, Magnesia Alba is not only divested of the disagreeable qualities which have been alluded to, but acquires new properties which render it likely to answer some very important practical purposes.

It is observed by Mr. Henry, that calcareous earths, alkaline salts, and Magnesia, being deprived of their air, attract it from every substance with which it has a smaller degree of affinity. The two former becoming highly caustic by the loss of their air, cannot be administered, he remarks, unless in very small doses; whereas the calcined Magnesia being absolutely divested of air, but not rendered acrimonious, and being

able to absorb a large quantity of elastic flatus, may act more powerfully than the whole tribe of carminatives, yet essentially differs from them in many respects. The latter, he observes, contain a large quantity of air; calcined Magnesia is entirely free from it; aromatics are apt to ferment, and increase acidities; the Magnesia thus prepared, is incapable of effervescence, and powerfully corrects an acedent disposition in the juices; aromatics constipate the belly; Magnesia, on the contrary, proves laxative.

Our author informs us, that from this property of calcined Magnesia absorbing air, he conceived an opinion of its being the most proper cathartic for patients labouring under the stone, who might be taking the *lixivium saponarium*, having the advantage over all the vegetable purgatives, which abound with air, and consequently have a tendency to render the caustic alkali mild and inert. He even flattered himself that it might contribute to promote the efficacy of that powerful solvent of the human calculus, by absorbing a part of the fixed air in the *primæ viæ* which would otherwise be attracted by the caustic alkali, and thereby render the *lixivium* incapable of acting on the calculus. Mr. Henry informs us, that he knows several persons who could never bear to take the common Magnesia, with whom the calcined perfectly agrees.

In the sixth chapter, the author relates some experiments, made for ascertaining the action of various absorbents, as promoting or retarding putrefaction. From one of these experiments, which shall be immediately recited, it appears, that Magnesia Alba, when replete with fixed air, is a stronger septic to flesh than any other absorbent which was compared with it; but that when deprived of its air by calcination, it powerfully resists putrefaction. The experiment is as follows.

• Into one phial were put two scruples of Magnesia, into a second the same weight of calcined Magnesia, and into three others the same quantity of chalk, *pulv. e. chel. cancr. comp.* and *pulv. contrayerv. comp.* To each of these, two drachms of fresh beef, and two ounces of distilled water were added. A sixth phial was kept as a standard, and contained only the same proportions of beef and water. The bottles, distinguished in the order they are mentioned by the numbers 1, 2, 3, 4, 5, and 6, were placed in the same heat as that to which the Magnesia was exposed in the former experiment, and were frequently shaken up and examined.

• In twelve hours, number 1 began to smell; an intestine motion was perceptible in numbers 3, 4, 5, and 6, but especially in the chalk. In twenty four hours, number 1 was become highly putrid, number 3 smelled offensively, number 4 had acquired a very slight fetor, as had number 5 which fermented briskly. The standard had acquired a vinous smell, but number 2 remained unchanged.

* In thirty-six hours, number 3 was very putrid, numbers 4 and 5 had made little progress since the last examination, though number 5 was rather more putrid than the other, allowance being made for the peculiar odour of the contrayerva; but in four hours more they both stunk intolerably. The standard continued two or three days longer before it became absolutely putrid, and the calcined Magnesia preserved the beef untainted for several days longer, when it was removed to make room for other phials. The water which was mixed with the calcined Magnesia differed from all the others in not becoming bloody, nor did the beef in it seem so tender as when infused in lime water.

* When I made the first experiment, I had not observed any discharge of air from the Magnesia and beef, and in the present one no fermentation was perceptible either in number 1 or 2. As this was an unexpected circumstance in the former, I repeated the experiment several times, but the event was always the same.

* Magnesia was afterwards compared with crab's eyes, burnt hartshorn, and prepared coral. The mixture with Magnesia grew putrid first, afterwards that with the crab's eyes; the other two remained for some hours longer before the putrid fœtor came on.

We shall lay before our readers the author's account of some subsequent experiments, as they strongly evince the fallacy of determining the effects of medicines by arguments *a priori*. They seem also, as Mr. Henry observes, to justify, in some degree, the practice of giving the testaceous and absorbent medicines in fevers of a putrescent kind, at the same time that they point out some of that class which ought to be avoided. They were made with the intention of trying the effect of Magnesia on gall; and the result of them proved very different from what there appeared reason to expect. The heat used in these experiments, as in the former, was rather inferior to that of the human blood.

* Experiment IV.—To two drachms of fresh ox gall, were added two scruples of Magnesia, and two ounces of water, in one phial. Two scruples of calcined Magnesia with the same quantity of gall and water were placed in another; and a third containing two drachms of bile without any other addition than water, served as a standard, which began to have a rank smell in forty-eight hours, and in sixty hours was highly offensive. The calcined Magnesia and bile emitted a sweetish smell, something resembling that of the urine in a diabetes; the liquor which swam above was quite pellucid and colourless, whereas that of the other Magnesia was turbid and tinged green with the bile. Both were perfectly free from any putrid fœtor; the latter continued so for ten days, and the bile with the calcined Magnesia remained unchanged as long as any notice was taken of it.

* Experiment V.—Twenty grains of Magnesia preserved six drachms of ox's gall free from any signs of corruption for twenty-four hours after the standard containing gall and water, of each six drachms, had become putrid. A scruple of the calcined Magnesia mixed with the same proportions of gall and water, remained

without any alteration as long as they were attended to, which was about ten days.

• Experiment VI.—The putrid liquor which had been used as a standard in the fourth experiment, was divided into four parts, one of which was continued as a standard, to another was added about half a drachm of Magnesia, and an effervescence was procured by some drops of oil of vitriol. The offensive smell continued for a few minutes, but was soon much abated, and at length entirely sweetened. To another portion was added twenty grains of Magnesia only, this in fifteen minutes had almost lost its putrid smell, and in two or three hours became quite sweet. To the fourth was added the same weight of calcined Magnesia, which almost instantly deprived the liquor of every degree of putridity. The standard was then mixed with a scruple of crab's eyes, which, for about a minute, seemed to diminish the sector, but it then returned as strongly as ever; whereas the other continued sweet for several days.

• Experiment VII.—Two drachms of putrid bile, which had been kept closely corked in a phial since the year 1770, and smelled very offensively, were mixed in a cup with twenty grains of Magnesia, and half an ounce of water, and thereby restored to sweetness. Twenty grains of calcined Magnesia were also added to two drachms of the same bile: on stirring them a pungent smell was observed, like that of volatile salts, and half an ounce of water being put to the mixture, the bile was totally deprived of any putrid smell. Even five grains of the same powder sweetened two drachms of putrid gall.

• Experiment VIII.—Magnesia, calcined Magnesia, chalk, crab's eyes, *pulv. e chel. cancr. c.* and *pulv. contrayerw. comp.* each in the proportion of two scruples to two drachms of ox gall and two ounces of water, were exposed to the usual warmth. The crab's eyes mixture grew rank in twenty-four hours, and in forty-eight was absolutely putrid: the bile with the chalk was in the same condition in twelve hours more. The Magnesia mixture became putrid on the ninth day; the *pulvis e chel.* on the tenth; but the *pulvis contrayerw. comp.* preserved the bile from corruption about three weeks, and no change was perceptible in that with the calcined Magnesia when examined above a month after their first admixture.

To the account of these experiments, the author subjoins the following rational and important queries.

• As the bile is, by many, supposed to be the great source of putrid diseases, ought not the antiseptics which may be prescribed in these cases, to be such as more particularly impede the corruption of this fluid, rather than that of flesh?

• On account of the superiour antisepticity of the calcined Magnesia to most of the absorbents, and its greater purity and solubility, together with the probability of its acting as an evacuant, as well as a corrector of putrid bile, does it not appear to merit a preference to all other medicines of this class?

• In diseases where an acid cacochymy prevails, and an alkaliescent diet, such as wild fowl, fish, &c. is prescribed, but from the scarcity of these articles in some countries, cannot be complied with; may not taking Magnesia or the testaceous powders, immediately

diately before or after meal time, coincide with this intention, by increasing the putrefactive fermentation of other animal food in the stomach, which in these disorders is almost totally subdued by the superabundant acid?

But where animal food is used in putrescent diseases, either through necessity, or the obstinacy of the patient, ought not Magnesia, in an uncalcined state, and all the calcareous and testaceous earths to be carefully abstained from?

In the succeeding chapter, the author relates several experiments relative to the solvent qualities of calcined Magnesia, where he shews an easy and elegant method of preparing aqueous tinctures from the gum resins, by the intervention of Magnesia; and of administering them in a more convenient form and in larger doses than could be done when dissolved in a spirituous menstruum. He observes, however, that tinctures prepared by this method, are not calculated for officinal compositions, but for extemporaneous prescriptions; as most of them deposit a sediment when they have been kept a week or two.

The author has allotted the eighth chapter to experiments on the various solvent powers of quick lime in different quantities. From these he observed, that the triture of quick-lime with particular roots specified, did not in the least degree promote, but rather impede their solution in water, tho' this was not invariably the case. He afterwards relates experiments on the comparative antiseptic powers of vegetable infusions prepared with lime, &c. These experiments induce him to conclude that lime-water, when used in such a quantity in extracting the virtues of vegetables, as not to be saturated with the fixed air it receives from them, strongly counteracts putrefaction, though it destroys the texture of animal bodies exposed to its action. But when employed for the same purposes, in such proportion as to be fully saturated with air, it abstracts nothing from, but rather increases the antiseptic power of the vegetable: nor does flesh immersed in tinctures thus prepared suffer any diminution in the cohesion of its fibres.

In the succeeding chapter Mr. Henry, by several experiments, incontestibly establishes the power of fixed air in restoring sweetness to putrid bodies. The last article in this treatise is, an Appendix to Experiments and Observations on the Preparation of Magnesia, &c. containing strictures on Mr. Glass's Magnesia. The Magnesia sold by Mr. Glass at Oxford has long been considered as the best in the kingdom, and Mr. Henry acknowledges that he always esteemed it to be the standard of purity. It appears, however, from our author's experiments, that since Mr. Glass, for a valuable consideration, disposed of his name in this manufacture, the Mag-

nesia is greatly debased, by an improper manner of preparing it. As the credit of the calcined Magnesia, a medicine whose virtues Mr. Henry recommends upon the authority of several experiments he has made, depends so much on its purity before calcination, he has thought himself bound in duty to inform the public of his reasons for declaring, that the Magnesia now sold under the name of Mr. Glas's, is impure, calcareous, and improper for the purpose of calcining. The extensive use that has been made of Magnesia, in the practice of physic for several years, and the still more extensive exhibition of it, which will, probably, soon be the consequence of the method of calcination, renders the subject so interesting, that we shall lay before our readers the satisfactory reasons he assigns for exploding Glas's Magnesia.

Two or three years, says he, had elapsed since I had seen any of Mr. Glas's Magnesia, except a small quantity which I had preserved, as a standard for the levity of what I prepared myself. But having a mind to calcine some of his, in order to compare it with my own, I sent for a box from Mr. Harrop, an agent of the proprietors in this town. I was surprized, on opening it, to find the Magnesia specifically lighter, to an amazing degree, than any I had formerly seen, inasmuch that the six shillings box, which used to contain about four ounces, now only contained an ounce and half, Troy weight: so that this medicine is sold at the rate of two pounds eight shillings the Troy pound, which is not fourteen pounces avoirdupois. On attempting to dissolve it in the vitriolic acid, I found the solution very imperfect; and on calcining half of the contents of the box, it was with indignation that I discovered this Magnesia, so extolled, so puffed in every news-paper, for its *superior purity and goodness*, to contain no inconsiderable quantity of calcareous earth; for the pungency of it was very disagreeable in the mouth, and one scruple of it impregnated an ounce of water almost as strongly as so much lime would have done. These are tests, which, though much stronger than that of levity which the proprietors have artfully placed as the principal one, they have avoided mentioning, being sensible of its deficient solubility, and that it would not stand the FIERY ORDEAL.

Willing, however, to believe that this impurity might be accidental, though I had reason to think, from the artful conduct above alluded to, that it was not so, I sent for a box of Magnesia, from the agent for the sale of Mr. Glas's Magnesia at Preston. This likewise proved calcareous, though I thought the lime, produced by calcining it, not quite so pungent as the other; it, however, made a strong lime-water. That I might avoid drawing too hasty conclusions, I procured a third box from Chester, which being subjected to the same trials, seemed more impure than either of the other two. This Magnesia formed a very imperfect solution in the vitriolic acid, and the taste of the lime, after calcination, was so very disagreeable, that I was not free from it for some hours. The water impregnated with it was as strong to the taste as common lime water, and the precipitate which fell from it, on blowing air into it, was as copious as I ever observed from that prepared with stone or oyster-shell lime. The boxes were all purchased

chased from the agents for the sale of Glas's Magnesia, and every box was sealed with his arms, and had every other mark of authenticity. I have retained samples of each in both states.

I have since repeated the above experiments on the contents of two boxes of Glas's Magnesia, the one of which was purchased of Mr. R. Davis, in Sackville-street, Piccadilly, the other of Mr. William Nicoll, in St. Paul's Church-yard. The Magnesia in each proved to be calcareous, and acquired the properties of quick-lime by calcination.

It would be natural for every person, who might wish to give the calcined Magnesia a fair trial, to obtain Mr. Glas's for that purpose, on the supposition of its being superior to any other; and as the very first taste of it, in that state, would be sufficient to prejudice any one against the farther use of it, I am necessitated, in justice to my own reputation, and to the public, who may otherwise be deprived of a very valuable medicine, to enter this protest against the use of it.

The ingenuous and liberal manner in which Mr. Henry has laid before the public his own method of preparing Magnesia, fully evinces the disinterestedness of his conduct in the preceding investigation; and though consistently with that principle, he wishes that every apothecary, who has opportunity and leisure, would prepare the medicine himself, we cannot help declaring our opinion, that it will tend more to the benefit of those who use that medicine, and eventually to the profit of the apothecaries, to be supplied with Magnesia made by a person so conversant in the method of preparing it as Mr. Henry.

All the subjects discussed in this treatise display accuracy of experiment, and a just application of the result of each discovery to the practice of physic.

IV. *Remarks on Ecclesiastical History. Vol. IV. and V. 8vo. 101. 6d. boards. White.*

IN the three preceding volumes of this work, the learned Dr. Jortin brought down his *Remarks on Ecclesiastical History* to the death of the emperor Constantine, which happened in the year 337. In the volumes now published, he has continued them, through a period of near twelve centuries, to the year 1517, when Luther began the heroic work of the Reformation.

In the course of this excellent performance, the reader will find many judicious observations on the state of the Christian church, the origin and progress of superstition, the worship of saints, martyrs, and reliques, the pious frauds, ridiculous legends, and fictitious miracles of the post-apostolical ages, the

the fantastical austerities and extravagant reveries of crack-brained enthusiasts, the heresies and controversies which disturbed the peace of the church, the councils called to compose these disputes, the usurpations of the Romish see, the character of the ecclesiastical historians who have transmitted to us the memory of these events, the apologists for Christianity and their writings, the laws and edicts of the Roman emperors, &c.

The generality of ecclesiastical writers have been too credulous, and propagated many false reports and pious lies. It is therefore of infinite service to Christianity to detect and explode them; which no author, we are persuaded, has performed with more candor, moderation, and judgment than Dr. Jortin.

In his observations on the fourth century, he has the following remarks, which point out the source of innumerable absurdities.

* In this century, the monastic life came into great vogue, and along with it pious frauds, and the spirit of persecution.

* Many Monks, for a considerable time before, had dwelt each of them alone in the desert parts of Ægypt: but Antony, in the year 305, first collected them into societies in Ægypt. So that in a short time the East abounded with men, who forsaking the affairs and the conveniences of life, and all commerce with the public, pined away in hunger, thirst, bodily pain, and macerations of all sorts, that they might ascend to a communion with Angels and with God."

* This melancholy discipline passed over from the East to the West; and first it crept into Italy, and thence by degrees into other provinces of Europe. But they who would be well acquainted with the nature of this religious system, should observe that there was ever a wide difference between the Western and the Eastern monks, and that the former could never be tied up to the cruel severities which were practised by the latter. The truth is, our part of the world doth not so much abound with persons by nature rigid, morose, fanatical, and crack-brained, as those regions do, which are exposed to the eastern sun; nor can our bodies endure the same abstinence and harsh discipline, which they are capable of bearing, who are natives of a dry and burning climate.

* To these religious distempers, two capital errors are to be added, which in this age were almost generally adopted, and from which innumerable calamities were derived.

* The first is, To lie and to deceive becomes a virtue, if religion can be profited by it. The second is, The wrong notions

notions and mistakes of men in matters of faith, if upon admonition they are not renounced and anathematized, are to be chastised with bodily pains and punishments.

It is hardly possible to enumerate the multitude of ridiculous legends, false reports, and pious lies, which was propagated and continued through all ensuing ages, to the grievous detriment of true religion, by virtue of the first of these maxims, which indeed had found reception in the foregoing centuries, in some measure. A curious and critical examiner of the actions and writings of the most eminent and pious Doctors of this age, will, I fear, find almost all of them infected with this leprosy, not excepting Ambrose, or Hilary, or Augustin, or Gregory Nazianzen, or Jerom. And perhaps by the same principle, Sulpitius Severus, in other respects a man of good sense, was induced to ascribe so many miracles to his hero St. Martin.

The latter of the above-mentioned maxims, being approved by many, as soon as Constantine had given peace and power to the church, and corroborated by examples of severity in the ensuing contests with the Priscillianists and Donatists, and firmly established by the authority of Augustin, was transmitted, as wholesome doctrine and discipline, to the following ages.

Many serious Christians would not be so misled by the miracles of the fourth and following centuries, or so perplexed about them, or so fearful of rejecting them, if they had considered how soon a notion got admittance, that it was lawful to lie and to deceive in behalf of Christianity, and of orthodoxy.

Sulpicius Severus, whom our author mentions in the foregoing extract, was a disciple of Martin of Tours, and wrote his life. His style is elegant, and far superior to that which was current in his time, that is, about the beginning of the fifth century. But his life of Martin abounds with prodigies, which if we admit, we must, upon the same principles, admit the most absurd and incredible legends.

Our author having specified some of the circumstances, by which true miracles are usually distinguished, proceeds in this manner.

If we consider the miracles related by writers of the fourth and fifth centuries, we find none of these characteristics of truth. They are perpetually relating things which they saw not, which they learned from hear-says; and in these relations they agree not one with another. Such was the finding of the Cross, a story told with discordant circumstances, and a miracle easily counterfeited; for how was it possible to know

know that a scrap of wood, which was shewed about, was a piece of the true Cross? They who gave away these reliques, and had received them from others, might sincerely believe them to be genuine; but how could they be sure that they were not deceived? Was it not rather a clear case that the fragments were counterfeits, since if they had been all put together, they would have made a cross so large, and so heavy, that no one man could have carried it upon his shoulders? It is true that to remove this obvious difficulty, it was said that the cross was endued with a miraculous vegetation, and tho' daily cut, yet never was diminished. But who sees not that the bishop of Jerusalem might easily impose upon the people, either by giving them pieces which were not cut off from the cross, or by substituting a new cross, when the old one had been too much chipped and pared? If we should say that the miracles wrought by these bits of wood were fables invented on purpose to enhance their value, or the mere effects of a disordered imagination, we should say nothing but what is more probable than the reality of these prodigies.

Besides; as soon as the Christians became the prevailing party, they who related such false miracles had much to gain; and they had nothing to fear if their pious frauds were discovered. Such men were protected and caressed, for the honour of religion, and by way of recompense for their godly intentions. Indeed it was dangerous to attack such frauds, on account of the power and interest of those who were concerned in them. A man was immediately marked for an heretic or an atheist, and exposed to persecution, as we see by the example of Vigilantius, on whom Jerom poured forth a torrent of foul language, of threats and insults, because he had dared to deride the superstitious veneration of reliques.

These wonders were not wrought, properly speaking, to confirm the Christian religion, already established and secured by Imperial Laws. The miracles recorded in the Scriptures, and the beauty of the Christian doctrine, these things set in a true light, were sufficient to convert and confirm well-disposed persons.

But the ecclesiastics wanted to attract offerings and presents, and to increase the number of their tributaries. The manifest lucre which they drew from these proceedings render all their relations extremely dubious, to say no more.

Besides; the doctrine of those days was no longer that amiable and venerable doctrine, so conformable to good sense, and under the most artless simplicity containing all the moral truths that the best philosophers had propounded, and surpassing by far all their discoveries. Christianity was now em-
barrassed

barrasted with intricate disputes, rash decisions, new ceremonies, and awkward practices, much more adapted to destroy than to augment true piety.

Miracles were so profusely exhibited, and so ostentatiously vaunted by persons whom it was not safe to contradict, that it might easily be perceived to be a kind of game, tending to establish the authority of the winners, and to take advantage of the credulity of the populace; and it is hard to conceive that men of sense in those days could pay any regard to them.

If you ask, Whence came it that men of sense did not oppose this farce? the answer is obvious, that it was neither safe nor easy to resist the torrent, and that we have not exact accounts of all that passed then in the Christian world. However, we see by some passages in Sulpitius Severus, that he was accused of having inserted a multitude of *marvellous lies* in his Life of Martin. He defends himself by continuing to act the same part, and by expressing much indignation against those who thus strove to make his work contemptible, and consequently useless. To this we may add, that men of probity in other respects, and fully persuaded of the Truth of Christianity (and such I take Martin, Paulinus, and Sulpitius to have been) having found in the populace a strong taste for the marvellous, and no capacity to receive better proofs, judged it expedient rather to leave them to their prejudices, and to make use of those prejudices to confirm them in the true faith, than to undertake the vain task of curing them of their superstition, and run the risque of plunging them into vice and unbelief. Therefore they humoured the trick, and complied with the fashion, for the good of those who were thus deceived. Examples of the same kind may be seen at this day, and are so common that it is needless to insist upon them.

This seems to be the only way to bring off with some credit the character of the ancients, and particularly of Martin and Sulpitius, who have led me to make these remarks.

They humoured the trick, says Dr. Jortin, and complied with the fashion for the good of those who were thus deceived. Is not this to allow, that they were guilty of pious frauds? which surely can be no credit to their characters. With respect to Sulpitius, we would rather suppose, that he was credulous, and imposed upon in many circumstances relative to the life of Martin, than that he reported what he knew to be false. The following declaration is not the language of a man who disbelieves what he says: *Obsecro eos qui lecturi sunt,*

ut fidem dictis adhibeant: neque me quidquam, nisi compertum & probatum scripsisse arbitrentur: alioqui tacere, quam falsa dicere maluissem. De B. Martini Vitâ.

Sulpicius's credulity is sufficiently evident from the following fable, which he gravely reports, that Helena having built a church on the spot whence Christ ascended up into heaven, it was not possible to pave the place on which our Saviour had trodden immediately before his ascent; and that whatever was laid there was flung back into the face of the workmen; that the print of his feet was impressed on the ground; and that the sand, though it was carried away, could never be diminished*.

Neither Eusebius, who expatiates on the building of the temple on mount Olivet, nor Socrates, nor Theodoret, nor Sozomen, nor the father of fables, Nicephorus, who trifle egregiously, when they talk of the discovery of the cross, have ventured to relate this legendary story. It is equally unworthy of belief and refutation. But it serves to shew the credulity of Sulpitius. Our author adds:

‘Concerning the pious fables of Sulpitius about the place whence Christ ascended, see † Basnage and ‡ Le Clerc. The miracle of the impression on the pavement is borrowed perhaps from the print made by the horse-hoofs of Castor and Pollux, in one place; and by the feet of Hercules, in another place. Middleton, in his Letter from Rome, observes that in several parts of Italy they shew the marks of hands and feet on rocks and stones, miraculously imprinted by some saint or angel. There is also just the same § miracle extant, concerning the footsteps of a God worshipped by the people of Siam, and of another Deity adored at Ceylon. Matthew Paris says, that the Dominicans, in the eleventh century, brought from Palæstine a white stone, on which were the marks of Christ's feet ||.

The reader is much obliged to Dr. Jortin, while he thus endeavours to extirpate superstition from her strongest holds, the writers of ecclesiastical history; or in the words of Perseus,

Dum veteres avias illi à pulmone revellit.

[To be continued.]

* Sulp. Severi Sac. Hist. l. ii.

† i. 420.

‡ Bibl. A. & M. xvi. 126.

§ Act. Erud. A. 1689. p. 481. Journal to Mount Sinai, published by Bp. Clayton, p. 20. Bibl. Univ. xiv. 457. xxiii. 223.

|| Mosheim, p. 386.

V. *Considerations on the Bill now depending in the House of Commons, for enabling Parishes to grant Life-Annuities to poor Persons, upon Purchase, in certain Circumstances, and under certain Restrictions. Being an Appendix to the Pamphlet, intitled, 'A Proposal for establishing Life-Annuities in Parishes for the Benefit of the Industrious Poor *.' 8vo. 1s. White.*

A Proposal for establishing life annuities for the benefit of the industrious aged poor, being some time since offered to the consideration of the public, several gentlemen of ample fortune, and distinguished abilities, interested themselves in forwarding so laudable a design, by frequently meeting and conferring together, in order to form some eligible plan conducive to that purpose. They at length agreed upon making application to parliament; accordingly, a bill was prepared, and by leave of the house, laid before that august assembly by Mr. Dowdeswell, and seconded by Mr. Rice, member for Caermarthenshire; the bill passed the house of commons, but did not meet with the same success above.—Annexed to a copy (lately published) of this bill, are various tables for purchasing such life annuities as are therein mentioned, calculated upon the most approved principles, and confirmed by the determinations of those late eminent mathematicians Simpson and De Moivre.

The design of the pamphlet, we are informed, is to render the grounds and reasons, upon which the values of the life annuities recommended in the foregoing proposal are to be computed, as plain and familiar as possible, and to remove all doubts concerning the truth and justness of them, and likewise to obviate some objections which were raised against the bill when it was depending in the house of commons; these objections, which are eight in number, the author has, in our opinion, answered in a very judicious and satisfactory manner. Next follows a postscript, which contains the solution of some problems relative to the doctrine of life annuities, and their application to subjects of a public, or political nature. We have here also a correction, or at least pretended to be so, (transcribed from Dr. Price's Treatise on Reversionary Payment,) of a question concerning a reversion depending on a survivorship, proposed by Mr. De Moivre, as follows.

Question. A, aged 40, expects to come to the possession of an estate if he should survive B, aged likewise 40. In these circumstances he offers, in order to raise a present sum, to give security for 40 l per annum for ever, out of the estate of

* See Crit. Rev. vol. xxxiv. p. 237.

his death, provided he should get into possession; that is, provided he should survive B. What is the sum that ought now to be advanced to him in consideration of such security, reckoning compound interest at 4 per cent.

Solution. Mr. De Moivre's directions in his Treatise on Annuities, Prob. 17 and 20, lead us to seek the required sum in this case by the following process. Find first the present sum which A should receive for the reversion of 40 l. per annum for ever after his death, supposing it not dependent on his surviving B. The present value of such a reversion is found by subtracting the value of the annuity of 40 l. for the life of A. from the value of the perpetuity of it. Now the value of an annuity of 1 l. for the life of a man of 40 years of age, when the interest of money is 4 per cent. is 13.196 l. Therefore the value of an annuity of 40 l. for the same life is 40 times 13.196, or 527.840 l. And the value of a perpetual annuity of 40 l. when the interest of money is 4 per cent. is 25 times 40 l. or 1000 l. Therefore the value of the reversion of the annuity of 40 l. for ever after the death of A. is the excess of 1000 l. above 527.840 l. that is, 472.160 l. or 472 l. 3s. 2d. $\frac{1}{2}$. But, as Mr. De Moivre observes, the lender having a chance to lose his money, a compensation ought to be made to him for the risk he runs, which is founded on the possibility that a man of forty years may not survive another person of the same age. This chance is an equal chance; and therefore half the preceding sum, or 236 l. 19s. 7d. $\frac{1}{2}$. is the sum which should be paid for the reversion of the said annuity of 40 l. a year after the death of A. in case he shall outlive B.

' This is the solution, (says our author) which Mr. De Moivre gives of this question, and which Dr. Price shews to be erroneous in the following pages of that essay. And the error is by no means trifling. For the true value of the reversion in question is only 168 l. 12 s. which Dr. Price endeavours to prove, by giving a solution to another question, that, in our opinion, bears scarce any affinity to De Moivre's; the doctor's reasoning in the answer to his own question may possibly be very just, but is of no force with respect to proving De Moivre wrong. Nor indeed do we think he is mistaken, for it is extremely clear, that if A comes into the possession of the estate, (of which the probability is $\frac{1}{2}$) the person who advances the money will be certain that himself, or his assigns, will enjoy the proposed annuity of 40 l. after the death of A; and, consequently, whatever that purchase may be worth in reversion, the said sum will be just double the value thereof during the joint existence of B and A, that is, during the

the uncertainty whether the annuity will be realized or lost to the purchaser.

The occasion of this mistake of M. De Moivre, we are told, was his not considering, that the person who was to purchase the contingent annuity of 40 l. was not only to run the risk of missing of it by the event of A's dying before B, but was obliged, if ever he got it by the contrary event of B's dying before A, to wait till the death of both those persons before he could come into the possession of it. This is a very strange objection, for the purchaser runs no other risk than that of A dying before B, all the rest is certainty; that is, if A does not die before B, he must outlive him; and also, that they will be both dead time enough for an annuity, which is to continue for ever, to fall into the hands of the purchaser or his heirs.—We have not Dr. Price's book before us, and therefore must depend upon the veracity of our author for the truth of the above quotation.

VI. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LXII. for the Year 1772. 4to. 15s. sewed. L. Davis.*

THE first article in this volume is a description of an uncommon bird from Malacca; and in the second we are presented, by the honourable Daines Barrington, with an investigation of the specific characters which distinguish the rabbit from the hare. Mr. Barrington shews that it is not very easy to settle a specific, and at the same scientific difference, between these two animals, even when the greatest authorities in natural history are consulted.

Ray makes the distinction between the hare and the rabbit to consist in the smaller size of the latter, its property of burrowing, and the greater whiteness of the flesh when dressed. He chiefly relies, however, on the one being larger than the other; that being the most material circumstance in which they are supposed by him to vary, whether exterior or interior. Mr. Barrington justly observes, that though bulk is undoubtedly a very proper circumstance to be attended to in the description of an animal, yet recourse should never be had to it in establishing a specific difference, unless it is the only criterion which can be fixed upon, and the disproportion in point of size is very great; as age, climate, and food, as well as other circumstances, often cause great distinction in this article between animals of the same species.

With respect to burrowing, which is the next criterion fixed upon by Ray to distinguish the rabbit from the hare, Mr. Barrington remarks, that it is the practice only of the warren rabbit; for that hedge rabbits seldom burrow, and many of them sit in forms as hares do.

The third criterion, which is, that the flesh of the rabbit is more white when dressed, though a distinction always to be found between the European hare and rabbit, can seldom be had recourse to, as Mr. Barrington observes, in examining an animal that is brought from another part of the globe.

After endeavouring to shew that no proper criteria have hitherto been fixed upon to distinguish the rabbit from the hare, Mr. Barrington suggests the two following, which he is of opinion will be found less liable to exception.

‘ If the hind legs of an European hare are measured from the uppermost joint of the toe, the number of inches will turn out to be just half of the length of the back, from the rump to the mouth (the tail not being included.)

‘ The hind legs of the rabbit being measured in the same manner, and compared with the back, are not much more than one third; from which it seems not unfair to consider any animal of the hare genus, (whose legs thus measured are less than the half of the distance from the rump to the mouth) as a rabbit; and on the contrary, when they are either one half, or more, as a hare.

‘ If the fore and hind legs of a rabbit and hare are also respectively compared, it will be found that the fore legs of the former are proportionally more short than those of a hare.”

The third article is an account of the sulphureous mineral waters of Castle Loed and Fairburn, in the county of Ross; and of the salt purging water of Pilkeathly, in the county of Perth, in Scotland.

Number IV. Some account of a solar eclipse observed at George’s Island.

Number V. Extract of Mr. Barker’s meteorological register at Lyndon in Rutland. Number VI. Directions for using the common micrometer. Number VII. Some account of the roots used by the Indians, in the neighbourhood of Hudson’s-Bay, to dye porcupine quills.

Number VIII. An account of a subærated denarius of the Plætorian family, adorned with an Etruscan inscription on the reverse, never before published or explained. By the reverend Mr. Swinton, of Oxford.

This piece exhibits on one side a female head, representing the goddess Libera, or Proserpina, before which stand the letters P. COSINI, in Etruscan characters, very ill preserved. On the reverse, there is a bust of the goddess, SORS, on a sort of basis, adorned with the inscription F SOR ANT, or rather

rather ANN; under which, in the exergue, appear the Etruscan letters FIR, or rather FVR, ANTIE, i. e. FORS, FORTVNA, or SORS, ANTII, or ANTIAT, equivalent to the Latin inscription above it. The Etruscan elements seem rather better preserved than the Latin. The coin is, however, in but indifferent conservation, though pretty much of the thin silver plate remains still upon it. Mr. Swinton supposes this coin to refer to the SORS, or rather one of the SORTES, worshipped in the temple of those deities at Antium. We shall lay before our readers a few of the author's remarks on this subject.

* That SORS, or SORTES, and FORTVNA, probably the same deity, were worshipped both by the Romans and the Etruscans, will not admit of a doubt. The Romans seem to have used the word SORS and FORTUNA for one deity, on some occasions; and, on others, the term SORTES, as applicable to mere divinities, and FORTVNAE, or FORTUNAE ANTIAT, as relative to two, to whom they assigned the epithets FORTIS, and FELIX. One or both of those epithets may possibly be pointed out to us by the letter F, which precedes the words SOR ANT, on the basis below the bust of the goddess SORS, on the reverse of the coin in question. But that this is the true import of the word to which that letter belongs, I must by no means take upon me positively to affirm.

* The medals of the Plætorian family similar to that I have been considering, Havercamp takes to have been struck in the time of the civil war, that succeeded Julius Cæsar's death; in which, perhaps, he may not be very remote from truth, though this he has not irrefragably proved. If it should, however, be allowed probable by the learned, the coin before me, which must be nearly of the same date with that war, will seem to have preceded about forty years the birth of Christ.

* Who P. Cossinius, whose name seems to have been handed down to us by the Denarius I have been attempting here to explain, was, or what was the particular mode of his connexion with M. Plætorius, by whom this piece was struck, I cannot at present, for want of sufficient light from antient history, and authentic Roman monuments, take upon me to decide. But this I may be allowed to say, that the piece before me is the only coin of the Cossinian family that has hitherto escaped the ravages of time. That the Cossinian family was of some note in Rome, we may infer, not only from the very curious denarius that is the object of my attention here, but likewise from two or three antient Roman inscriptions, which have preserved to us the name of that family. As for M. Plætorius, mentioned on the denarius before me, and other similar coins, he was, according to M. Havercamp, questor to Brutus, one of Cæsar's murderers; and the piece I am endeavouring to explain first appeared, as already observed, a little after that emperor's death. The Etruscan letters were not then intirely out of use: nay, they were not totally disused in some parts of Italy, and particularly at Falerii, a considerable number of years after that tragical event. This we learn from Strabo, who flourished when Tiberius sat upon the imperial throne.

Number IX. A deduction of the quantity of the sun's parallax from the comparison of the several observations of the late transit of Venus, made in Europe, with those made in George Island in the South Seas.

Number X. A Letter accompanying a new chart of the Red Sea, with two draughts of the roads of Mocha and Judda, and several observations made during a voyage on that sea.

Number XI. Remarks and observations made on board the ship *Kelsall*, on a voyage to Judda and Mocha.

Number XII. A method of distilling fresh water from salt water at sea; by captain Newland. The publication of this paper, which appears to have been read only March 12, 1772, was certainly superfluous, considering that the method of the ingenious Dr. Irving, for the same purpose, was well known at the time, and had been successfully practised in the navy above a twelvemonth before.

Number XIII. Observations on the milky appearance of some spots of water in the sea.

Number XIV. A Letter describing some additions and alterations made to Hadley's quadrant. The next number contains Remarks on Hadley's Quadrant, tending principally to remove the difficulties which have hitherto attended the use of the back-observation, and to obviate the errors that might arise from a want of parallelism in the two surfaces of the index-glass.

Number XV. An account of the irruption of Solway moss, on December 16, 1771; in a letter from Mr. John Walker, to the earl of Bute, and communicated by his lordship to the Royal Society. As this letter may be supposed to contain an authentic detail of that extraordinary incident, we shall lay it before our readers.

‘ My lord—I shall give the best description I can, of the extraordinary irruption of Solway-moss, which I went to visit, about a week after it happened.

‘ It is not surprizing, that it has every where attracted the attention of the public; for though the cause of it is obvious, yet so far as I recollect, the alteration it has produced on the face of the earth, is greater than any we have known in Britain, from natural causes, since the destruction of earl Goodwin's estate.

‘ It happened on the 16th of December, when there fell such a deluge of rain, all over the North of England, as has not been known, for at least two hundred years. There was a very great flood at Moffat, but I think, I have seen one or two greater, and certainly it was not so extraordinary here, as further South.

‘ The Solway flow contains 1300 acres of very deep and tender moss, which, before this accident, were impassable, even in summer, to a foot passenger. It was mostly of the quag kind, which is a sort of moss covered at top with a turf of heath and coarse aquatic grasses; but so soft and watery below, that, if a pole is once thrust

thrust through the turf, it can easily be pushed, though perhaps 15 or 20 feet long, to the bottom. If a person ventures on one of these quags, it bends in waves under his feet; and if the surface breaks, he is in danger of sinking to the bottom*. The surface of the flow was, at different places, between 50 and 80 feet higher than the fine fertile plain that lay between it and the river Esk. About the middle of the flow were the deepest quags, and there the moss was elevated higher above the plain, than in any part of the neighbourhood. From this, to the farm called the Gap, upon the plain, there was a broad gully, though not very deep, through which the brook used to run. The moss being quite over-charged with the flood, burst at these quags, about eleven o'clock at night, and finding a descent at hand, poured its contents through the gully into the plain.

* It surprized the inhabitants of twelve towns in their beds†. Nobody was lost, but many of the people saved their lives with great difficulty. Next morning thirty-five families were found dispossessed, with the loss of most of their corn and some cattle‡. Some of the houses were near totally covered, and others of them I saw standing in the moss, up to the thatch, the side walls being about eight feet high.

† In the morning, above 200 acres were entirely overwhelmed; and this body of moss and water, which was of such a consistency, as to move freely, continued to spread itself on all hands, for several days. It was come to a stop, when I saw it, and had covered 303 acres, as I was informed by a gentleman, who had looked over the plans of the grounds, with Mr. Graham the proprietor: but every fall of rain sets it again in motion, and it has now overspread above 400 acres. It had run within a musket shot of the post road leading from Moffat to Carlisle, when I saw it, but it is now flowed over the road, and reached the Esk. This river, which was one of the clearest in the world, is now rendered black as ink, by the mixture of the moss, and no salmon has since entered into it. A farmer also told me, that, upon removing the moss, to get at a well which it had covered, they found all the earth-worms lying dead upon the surface of the ground. The land, that is covered, was all inclosed with hedges, bore excellent crops of wheat and turnips,

* The surface was always so much a quagmire, that, in most places, it was hardly safe for any thing heavier than a sportsman to venture upon it, even in the driest summers. A great number of Scotchmen, in the army commanded by Oliver Sinclair in the time of Henry VIII. lost their lives in it; and it is said that some people digging peats upon it, met with the skeleton of a trooper and his horse in complete armour, not many years ago.

† Those who were nearest the place of bursting were alarmed with the unusual noise it made; others not till it had entered their houses, or even, as was the case with some, not till they found it in their beds.

‡ The case of a cow seems singular enough to deserve a particular mention. She was the only one of eight in the same cow-house, that was saved, after having stood sixty hours up to the neck in mud and water. When she was got out, she did not refuse to eat, but water she would not taste, nor could even look at, without shewing manifest signs of horror. She is now reconciled to it, and likely to recover.

and rented from between 11 and 14 shillings, besides the taxes and tithes, which amounted to 4 shillings per acre.

I endeavoured to guess at the depth of the moss upon the plain, by a large thorn, which stands in the middle of it, and which is buried to above the division of the branches. The farmers told me, that it stood upon a rising, more than 6 feet above the general level of the plain; and that it was upwards of 9 feet high, of clear stem. By this account, great part of the plain must be covered 15 feet deep with the moss: and near the farm called Gap, there were some considerable hollows, where they think the moss, at present, lies full 30 feet deep. The tallest hedges on the land are all covered over the top. The houses are not so much buried, because they stood mostly on the higher parts of the fields; and, towards the extremity of the moss, I observed it, in many places, not above 3 or 4 feet deep, owing likewise to the rising of the ground.

The gut through which the whole of the moss flowed that covered the plain, is only about 50 yards wide; and the gully is near a quarter of a measured mile long.

The brook, being stopped up by the moss, has now formed a lake.

About 400 acres of the flow, next the place of its evacuation, appear to have sunk from 5 to 25 feet: and this subsidence has occasioned great fissures upon those parts of the moss which refused to sink. These fissures are from 4 to 8 feet wide, and as much in depth. The surface of the flow, consisting of heath and coarse grass, was torn away in large pieces, which still lie upon the surface of the new moss, some of them from 20 to 50 feet long. But the greater part of the surface of the flow remained, and only subsided; the moss, rendered thin by the flood, running away from under it.

Looking over the Solway moss, at the village of Longtown, where there is a bridge on the Esk, they formerly saw only the tops of the trees at Gratney, a house of the marquis of Annandale's, 4 miles distant; but now they see them almost to the ground. And looking over it, in another direction, they now see two farm-towns of Sir William Maxwell's, which were not before visible. So that the ridge of the flow or moss seems to have subsided about 25 feet.

Number XVI. An account of a new species of oak. The species of oak here described is represented as capable of proving an inestimable acquisition to this kingdom. In growth, it is said to be straight and handsome as a fir, its leaves ever-green, and the wood is thought, by the best judges, in hardness and strength, to exceed all other oak. This oak makes but one shoot in the year, viz. in May, and continues growing without interruption; whereas other oaks shoot twice, namely, May and August. But the peculiar part of its character is the amazing quickness of its growth, which the author of the paper attributes, in some degree, to its making but one shoot in the year. The parent tree, which is seven years old, measures 21 feet in height, and 20 inches in the girth; a graft of four years old is 16 feet high, and 14 inches in the girth. The shoots of this tree are, in general from four to five feet every year, so that in the space of thirty or forty years,

years, it will outgrow in altitude and girth the common oak at a hundred. This oak is distinguished in Devonshire by the title of the Lucombe oak, being first discovered and propagated in the nursery of Mr. Lucombe, of St. Thomas, in that county.

Number XVII. An account of the death of a person destroyed by lightning in the chapel in Tottenham-Court road, and its effects on the building.

Number XVIII. An account of some observations on atmospheric electricity.

Number XIX. contains observations on different kinds of air; by Dr. Priestly.

These observations occupy about a fourth part of the volume, and contain a copious detail of the subject. The subdivisions of air which Dr. Priestly here considers are as follows, viz. of fixed air; of air, in which a candle, or brimstone, has burned out; of inflammable air; of air infected with animal respiration, or putrefaction; of air, in which a mixture of brimstone and filings of iron has stood; of nitrous air; of air infected with the fumes of burning sulphur; of the effect of the calcination of metals, and of the effluvia of paint made with white-lead and oil, on air; of air procured by means of spirit of salt; miscellaneous observations. On these several heads, Dr. Priestly presents us with a variety of ingenious experiments, tending to elucidate the different properties of air.

Number XX. An essay on the periodical appearing and disappearing of certain birds, at different times of the year, in a letter from the honourable Daines Barrington. Mr. Barrington here contends for the improbability that birds should, at certain seasons, traverse large tracts of sea, or rather ocean, without leaving any of the same species behind, but the sick or wounded. He means not to deny that birds may fly now and then from Dover to Calais, or any other such narrow strait, as the opposite coasts are clearly within the bird's ken, and the passage is no more adventurous than across a large fresh water lake. Neither means he to deny that there may be a periodical flitting of certain birds from one part of a continent to another; the Royston crow, and rock ouzel, furnishing instances of such a regular migration. In determining this litigated point, Mr. Barrington examines with great accuracy the observations of preceding naturalists.

The next article, wrongly marked XXII. is entitled, ΚΟΣΚΙΝΟΝ ΕΡΑΤΟΣΘΕΝΟΥΣ, or, the sieve of Eratosthenes. Being an account of his method of finding all the prime numbers.

The succeeding number is a letter on the effects of elder, in preserving growing plants from insects and flies.

Number XXIV. A sketch of the signs of the zodiac, found in a pagoda, near cape Comorin in India. Number XXV. An arithmetical account of the flowing of the tides in the South Sea, as observed on board the Endeavour. Number XXVI. An account of a new electrometer, and electrical experiments. XXVII. Meteorological observations at Ludgvan in Mount's Bay, Cornwall. XXVIII. Account of several quadrupeds from Hudson's Bay, by Mr. Reinhold Forster. The animals here mentioned are, the arctic fox, lesser otter, pine marten, stoat, and ermine, skunk, &c. Number XXIX. An account of birds from Hudson's Bay, by the same. Number XXX. Geometrical solutions of the three following astronomical problems, viz. 1. To find in the ecliptic the point of longest ascension. 2. To find when the arc of the ecliptic differs most from its oblique ascension. 3. The tropic found by Dr. Halley's method, without any consideration of the parabola.

Number XXXI. is a paper on the digestion of the stomach after death, by Mr. John Hunter, Surgeon to St. George's Hospital. Mr. Hunter justly observes, that an accurate knowledge of the appearances in animal bodies that die of a violent death, that is, in perfect health, or in a sound state, ought to be considered as a necessary foundation for judging of the state of body in those that are diseased. But that as an animal body undergoes changes after death, or when dead, it has never been sufficiently considered what those changes are; and till this be done, it is impossible to judge accurately of the appearances in dead bodies. As this paper is of consequence towards ascertaining the real process of digestion, we shall present our readers with the greater part of it.

An animal substance, when joined with the living principle, cannot undergo any change in its properties but as an animal; this principle always acting and preserving the substance, which it inhabits, from dissolution, and from being changed according to the natural changes, which other substances, applied to it, undergo.

There are a great many powers in nature, which the living principle does not enable the animal matter, with which it is combined to resist, viz. the mechanical and most of the stronger chemical solvents. It renders it however capable of resisting the powers of fermentation, digestion, and perhaps several others, which are well known to act on this same matter, when deprived of the living principle, and entirely to decompose it. The number of powers, which thus act differently on the living and dead animal substance, is not ascertained: we shall take notice of two, which can only affect this substance when deprived of the living principle; which are, putrefaction and digestion. Putrefaction is an effect which

which arises spontaneously; digestion is an effect of another principle acting upon it, and shall here be considered a little more particularly.

* Animals, or parts of animals, possessed of the living principle, when taken into the stomach, are not the least affected by the powers of that viscus, so long as the animal principle remains; thence it is that we find animals of various kinds living in the stomach, or even hatched and bred there: but the moment that any of those lose the living principle, they become subject to the digestive powers of the stomach. If it were possible for a man's hand, for example, to be introduced into the stomach of a living animal, and kept there for some considerable time, it would be found, that the dissolvent powers of the stomach could have no effect upon it; but if the same hand were separated from the body, and introduced into the same stomach, we should then find that the stomach would immediately act upon it.

* Indeed, if this were not the case, we should find that the stomach itself ought to have been made of indigestible materials; for, if the living principle was not capable of preserving animal substances from undergoing that process, the stomach itself would be digested.

* But we find on the contrary, that the stomach, which at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained, the next moment, viz when deprived of the living principle, is itself capable of being digested, either by the digestive powers of other stomachs, or by the remains of that power which it had of digesting other things.

* From these observations, we are led to account for an appearance which we find often in the stomachs of dead bodies; and at the same time they throw a considerable light upon the nature of digestion. The appearance which has been hinted at, is a dissolution of the stomach at its great extremity; in consequence of which, there is frequently a considerable aperture made in that viscus. The edges of this opening appear to be half dissolved, very much like that kind of dissolution which fleshy parts undergo when half-digested in a living stomach, or when dissolved by a caustic alkali, viz: pulpy, tender, and ragged.

* In these cases the contents of the stomach are generally found loose in the cavity of the abdomen, about the spleen and diaphragm. In many subjects this digestive power extends much further than through the stomach. I have often found, that after it had dissolved the stomach at the usual place, the contents of the stomach had come in contact with the spleen and diaphragm, had partly dissolved the adjacent side of the spleen, and had dissolved the diaphragm quite through; so that the contents of the stomach were found in the cavity of the thorax, and had even affected the lungs in a small degree.

* There are very few dead bodies, in which the stomach is not, at its great end, in some degree digested; and one who is acquainted with dissections, can easily trace the gradations from the smallest to the greatest.

* To be sensible of this effect, nothing more is necessary than to compare the inner surface of the great end of the stomach, with any other part of the inner surface; what is found, will appear soft, spongy, and granulated, and without distinct blood vessels, opaque and thick; while the other will appear smooth, thin, and more trans-

transparent, and the vessels will be seen ramifying in its substance, and upon squeezing the blood which they contain from the larger branches to the smaller, it will be found to pass out at the digested ends of the vessels, and appear like drops on the inner surface.

These appearances I had often seen, and I do suppose that they had been seen by others; but I was at a loss to account for them: at first, I supposed them to have been produced during life, and was therefore disposed to look upon them as the cause of death; but I never found that they had any connection with the symptoms: and I was still more at a loss to account for these appearances when I found that they were most frequent in those who died of violent deaths, which made me suspect that the true cause was not even imagined.

At this time I was making many experiments upon digestion, on different animals, all of which were killed, at different times, after being fed with different kinds of food; some of them were not opened immediately after death, and in some of them I found the appearances above described in the stomach. For, pursuing the enquiry about digestion, I got the stomachs of a vast variety of fish, which all die of violent deaths, and all may be said to die in perfect health, and with their stomach commonly full; in these animals we see the progress of digestion most distinctly; for as they swallow their food whole, that is, without mastication, and swallow fish that are much larger than the digesting part of the stomach can contain (the shape of the fish swallowed being very favourable for this enquiry,) we find in many instances that the part of the swallowed fish which is lodged in the digesting part of the stomach is more or less dissolved, while that part which remains in the oesophagus is perfectly sound.

And in many of these I found, that this digesting part of the stomach was itself reduced to the same dissolved state as the digested part of the food.

Being employed upon this subject, and therefore enabled to account more readily for appearances which had any connection with it, and observing that the half-dissolved parts of the stomach, &c. were similar to the half digested food, it immediately struck me that it was from the process of digestion going on after death, that the stomach, being dead, was no longer capable of resisting the powers of that menstruum, which itself had formed for the digestion of its contents; with this idea, I set about making experiments to produce these appearances at pleasure, which would have taught us how long the animal ought to live after feeding, and how long it should remain after death before it is opened; and above all, to find out the method of producing the greatest digestive power in the living stomach: but this pursuit led me into an unbounded field.

These appearances throw considerable light on the principles of digestion; they shew that it is not mechanical power, nor contractions of the stomach, nor heat, but something secreted in the coats of the stomach, which is thrown into its cavity, and there animalises the food, or assimilates it to the nature of the blood. The power of this juice is confined or limited to certain substances, especially of the vegetable and animal kingdoms; and although this menstruum is capable of acting independently of the stomach, yet it is obliged to that viscus for its continuance.

Number XXXII. contains experiments and observations on the waters of Buxton and Matlock, by Dr. Percival. Number XXXIII. An account of a body lately found in uncommon preservation, under the ruins of the abbey, at St. Edmund's-bury, Suffolk; with some reflexions on the subject. This body was found in a leaden coffin, and is supposed to be the remains of Thomas Beaufort, duke of Exeter, uncle to king Henry V. The dura mater was entire; the brain was of a dark ash colour, with some remaining of the medullary part. The coats of the eye were still whole, and had not totally lost their glittering appearance. The pericardium and diaphragm were quite entire.

Number XXXIV. A letter concerning the successful use of a poisonous plant, known by the name of the *Oenanthe crocata*, hemlock dropwort, exhibited instead of the water parsnep, in a scorbutic disorder. The volume concludes with experiments on two dipping-needles.

In reviewing the Philosophical Transactions, it is proportionally but a small number of papers that merit any particular attention; for the subjects of real importance or utility to science which are published in this voluminous work, may justly be considered as *rarae naves in gurgite vasto*.

VII. *The Origin and Progress of Despotism. In the Oriental, and other Empires, of Africa, Europe, and America.* 8vo. 5s. Evans.

Despotism being so obviously repugnant to the rights of human nature, and the inherent desire of liberty, various opinions have been entertained concerning the causes which could first induce men to submit to that mode of government. To account for such an event several philosophers have thought it necessary to remount to the barbarous ages, when mankind, wandering and timid, resigned themselves to the subjection of those who were endowed with superior strength of body; some first through choice, and others afterwards through force. But it is objected to this opinion, that during a savage state of life, such a revolution was the less likely to be effected; because in that condition, liberty being the only possession of mankind, they would probably be actuated by the most inviolable attachment to its preservation.

Other political enquirers have endeavoured to fix the origin of despotism among the civilized nations; and this hypothesis would appear to be countenanced by history, but still the difficulty of accounting for the means of its establishment, is in this case equally great as in the former. The first man who

who attempted to subdue his equals, must, as well among the civilized, as the barbarous nations, have provoked the resistance of others against him.

Domestic government in the primitive ages has also been considered by many politicians as the original source of despotism: but admitting it to be incontestible, that in those times the power of fathers was absolute over their children, the children, when become in their turn the heads of families, ought to have enjoyed the same parental privilege of presiding each in their respective habitations. This principle, therefore, would lead to the establishment of a multitude of little independent societies, rather than a collection of the whole under one supreme authority.

By many the origin of despotic government has been regarded as the effect of physical causes, particularly of the influence of the climate; but though this opinion is supported by a multitude of observations, it seems not to be entirely satisfactory without admitting that those causes are assisted by the operation of others of a moral or political nature.

The author of the treatise now under our consideration attempts to establish the origin of despotism upon a principle different from such as have been maintained by preceding enquirers. According to him, it was not the effect either of force or consent, but the consequence of the ideas of government which men had formed to themselves in very remote ages, when they took for their model the administration of the universe, as exercised by the supreme Being. The erection of this system our author considers as a magnificent, but fatal project, which has plunged the world into idolatry, because a number of suppositions, that were then expedient to be made, have been since adopted as certain principles; and that mankind losing sight of what ought to have been the true principles of their conduct, went in quest of a supernatural, and therefore an absurd system of policy.

The period from whence this author derives the source of the theocratic form of government, is the time immediately succeeding the deluge, when the surviving inhabitants of the earth were struck with consternation at the recent calamity. After displaying the first effects of the impressions caused by the disasters of the world on the religion and government of mankind, he proceeds to investigate the principles of the first civil and political institutions, and he reduces those principles to an acknowledgement of no other monarch than God alone. While mankind continued under the influence of this idea, he supposes them to have been governed entirely by the dictates of reason; but that in process of time, a blind veneration
for

for those laws which were originally calculated for the happiness of society, became the means of producing a great degeneracy in the primitive institutions.

We shall lay before our readers part of the section on the theocratic usages, and the abuses that arose from the corruption of them.

It being judged improper, that the code of civil and religious laws should be entrusted to the hands of any particular magistrate, it was deposited in the sanctuary, and to that sacred place recourse was to have been had to be informed of the laws, and to learn one's duty. Of this usage we have innumerable instances, both in Hebrew and Pagan antiquity. Every temple had a basket, a coffer, and an ark, where the sacred ratifications of authority and legislation were deposited with a religious veneration; which dwindled among most of the nations, into so deplorable a superstition, that things were come to that dire extreme, by confounding the laws with the legislative deity, people no longer dared to look on those instructive insignia of power, without the fear of death and the dread of being exterminated.

In the festivals among the pagans, called, the legislative festivals, such as the Palilia, and the Thesmophoria, the principal object of the ceremonial was become a tremendous secret, and the people were not at all to be let into the arcana of the mysterious duties they were bounden to observe.

The most concealed part of the festivals of Iris, of Ceres, and of Cybele, in the mysteries practised by the Samothracians, and among the Etrusci, had primitively no other object in view but to teach mankind how to live well, in order to come to an happy end; but to instruct them concerning the order and the subject of the festivals, as well as to animate them to labour and industry. But from that time the code of such useful precepts was deposited in the sanctuary, there to be reserved for a small number of the initiated, who, after a long probation, were made to promise by most tremendous oaths that they would never reveal any part of them to the vulgar: so true it is, that the priesthood, instituted for conducting man in the right path, hath in all times dreaded lest he should come to a knowledge of it, and walk faithfully therein.

From the time that the spirit of Theocracy found it absolutely expedient that the deposit of laws, preserved in the sanctuary, should appear to have emanated from the Deity, and that it should be believed he was the legislator as he was the monarch of mankind; it became gradually necessary to have recourse to fallacy and imposture, in order to imagine a manner

ner by which those laws had been conveyed upon earth. To that end it was necessary to suppose marvellous and supernatural revolutions, and to make them be brought down from the heavens. It was also necessary to suppose their having been pronounced, and even written by the Deity, or by the gods and goddesses. It was necessary too to trace their origin on flaming mountains, in uninhabited deserts, in gloomy caverns and lonesome forests. These very laws the while, were engraved on the heart of man, and the public sense of primitive society was its only source and genuine organ.

By such horrid lies mankind was robbed of the honour of those laws so beautiful, so simple, and whose institution took place at the renovation of society. Thus was the vigour and the dignity of man's reason weakened, by making him erroneously to believe it incapable of conducting him; although it is the special privilege, the chief object of that sublime, and almost divine gift conferred by the Omnipotent on man alone in this world.

The supposed necessity of manifestations from above to teach men their duty, is an antient system that has often proved fatal, by producing the greatest evils in society; the discredit into which they made human reason fall among the greatest part of mankind, renders the evils caused by mystic legislators, almost irreparable.

If imposture has always had recourse to investigate the origin of laws in deserts, the reason is apparent, that she might lie with more intrepidity, and less hazard of being refuted. A conduct so open to suspicion, was, however, the less doubted of then, as it coincided with some other prejudices which had also derived their source from the antient impressions caused by the disasters of the world. As these disasters were ascribed to the descent and presence of the great judge, so it was afterwards believed, that this great judge was so tremendous and formidable, that he could not be manifested without the destruction of the world. Consequent to this opinion he was ever after made to descend behind a veil, amidst obscure and gloomy clouds in remote deserts, although the motive which they feigned for his coming down, was to give laws, and do good to the human race.

From this cause in the days of fallacy is derived the ductile imbecility of mankind. Hence was also sprung another opinion, not only of Pagan, but even of Jewish antiquity; that the consequence of seeing God was death. The dogma of the apparition of the great judge, as well as that of the end of the world, being both inseparably connected; man was under a necessity of believing his ruin certain, and immi-

ment, when, in imagination, he had seen this formidable being.

As the monarch-deity could not give his mandates to society in a direct manner, a necessity arose of inventing means to come at the knowledge of his will and pleasure; wherefore Theocratists, by an absurd convention, established signs upon earth and in heaven which were to be revered as the interpreters of the invisible sovereign. The Hebrews, for example, used to go and consult the Urim and the Thummim, which were twelve precious stones, called Sights and Perfections, because they imagined that the different rays which shone from them declared the will of the Supreme. The Egyptians had an oracle to the like purpose, which they called Truth. There was one in every nation. Then burst upon the world a crowd of pretendedly inspired folks; of conjurers, fortune tellers (besides the prophets, the truly inspired); there also appeared sooth-sayers, diviners, and a multitude of revelation-mongers of every sort, to mislead mankind. Wherefore, as in matters of polity, so in articles of religion, man ceased to consult his reason. He imagined a special order, on particular advice from heaven, necessary for the rule of his conduct, enterprizes, and every transaction of life; and as the priests had assumed to themselves the office of intermediate organs between heaven and earth, all the nations dwindled into their slaves, their victims and their dupes.

Besides the errors by which our author supposes the theocratic societies to have been infected, by resigning to the priests the deposit of the laws, and of authority, he derives another error from the tribute which the people thought it their duty to pay to those officers of the sanctuary. He thinks it probable, that in the infancy of society, no other imposts or tributes were paid to the supreme Being, except the first fruits of the earth; and that this homage was rather an exterior act of gratitude than a real tribute, which is not wanted by the supreme disposer of the universe. The greedy ministers, he alledges, devoured alone whatever gifts were brought to the temple, and devoutly shared among themselves the visible tythes paid to the invisible sovereign. Through pretext of the kingdom of heaven, they erected themselves into the rulers of the kingdom of earth; and their avarice being in proportion to the simplicity of the people, new stratagems were daily invented to delude their pious generosity.

The author afterwards proceeds to shew how the theocratic administration produced idolatry, and to point out the moral and political errors of which it was also productive.

‘ Although Theocracy, says he, was of herself, and from her birth a veritable despotism, it is, however, not improbable, that the first ages knew not the abuses that were made to flow from it, in after times. This we may the readier believe, inasmuch as new establishments are commonly supported by zeal; and a remembrance of it still remained, which was held dear among all the nations: and also, that the visible ministers were at first and continued for some time worthy of their invisible master. But seeing that in the midst of the servitude which now prevails, and has for so many ages prevailed throughout the East, mankind is there universally tractable and tame, it must be alledged as a proof that the ministers there must have made a bad use of their power, before the people made a bad use of their liberty.

‘ In acknowledgment for the good services rendered by priests at first, mankind must have grown by degrees accustomed to recognize in them a divine and supreme power. The wisdom with which their first ordinances were fraught, and the utility resulting from the counsels which they gave at first, must have habituated society to pay them obeisance; and every member thereof must, without any reluctance, have submitted to their oracles and their revelations. Thus, by little and little, an extreme confidence must have produced extreme credulity. Society being prepossessed, that in the priests it was God who spoke; that in them it was an immutable sovereign who willed and commanded, must have looked upon itself as in duty bound not to resist those pretended organs of the deity; even when they ceased doing good, and their actions were evil.

‘ Mankind were thus let down by degrees to so irrational a plight, as to unknow their state, their nature, and their dignity; nay, they were so far plunged in misery as to no longer dare to raise their eyes towards heaven; and much less upon their tyrants. A blind fanaticism reduced them to the condition of slaves, and they were at length made to believe it their duty to honour their deity and monarch, by degrading, and as it were, annihilating themselves before him.

‘ Such, no doubt, was the progress of that voluntary, slavish subjection, by which human nature hath been disgraced.

‘ All the now sentiments, and present dispositions of the oriental nations, in regard to their sovereigns, are founded upon those wretched prejudices. They are made to believe, that the diadem is, by divine right, invested with the power of doing good and evil, and that those born to wear it are to think nothing impossible in the execution of their will and pleasure.

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When any of these insatuated people suffer pain, or are rendered unhappy by the capricious ferocity of a barbarous superior, they passively yield themselves to the views of an inscrutable providence; and in a thousand devout and mystical interpretations, they hunt for a solution of the unjust and cruel proceedings to which they daily fall the resigned victims.

* The theocratic priesthood become despotic under the protection of those sacred prejudices which the nations were made to revere, failed not to fill the world with tyrants. The priests alone were the sovereigns of the earth, and encouraged by non-resistance, they arbitrarily disposed of the property, of the honours, and of the lives of mankind. Although we are robbed, through time, of an exact history of the theocratic sway, where indeed a thick veil is thrown over the flagitious life indulged by its ministers, we may discover some features of it in the Jewish theocracy, where it exposes to our view the abominable conduct of the Hebrew priests, towards the end of this government.

* Then they no longer administered justice to the people: they led a life of rapine and plunder: they carried off by force, and devoured all the victims that were brought to be offered up to the monarch deity, whom they used but as a borrowed name. Their lust being equal to their gluttony, they lay, as the Bible tells us, with the women that came to watch at the entrance of the tabernacle. This last anecdote, over which the scripture glides so lightly, without entering into any detail of the consequences, in an accurate history of the priesthood, would appear to have been productive of more than any other in all the nations, and even among the Hebrews themselves, which they leave either palliated, or concealed from us, under the veil of fabulous history.

* The priesthood was arrived at such a pitch of barefaced impiety, and unblushing insolence as to cover even their debaucheries under the cloak of the divinity. It is to the priesthood the world is indebted for that new race of mortals who knew no other sire but the deity, but heaven, but the sun, and the other gods; and no other mothers but the unhappy victims, or culpable associates of sacerdotal concupiscence. It was then the nations beheld the demi-gods and heroes make their appearance upon earth. It was in consequence of their illustrious birth, and exploits by them achieved, that mankind were influenced to change their ancient form and government, and to make a transition from the reign of the gods, whom they never could see, to that of their pretended sons, whom they saw living and acting among them: a most extra-

ordinary event! Thus sacerdotal lust by giving masters to mankind, brought about the revolution, which put an end to the celestial reign, and gave its beginning to that of the demi-gods, which reign all serious historians hitherto imagined should have been retrenched from the annals of the world.

The enormous abuse of the theocratic government our author considers as the incident which first gave rise to despotism, when men judged it expedient to transfer the legislative authority from the priesthood into the hands of a single person. For he imagines that the origin of the republican form of government must have been of a later date than the extinction of theocracy, since it is probable that the experience of the evils suffered under the administration of the many, might deter society from adopting a system which, in the number of legislators, might appear to present them with a continuance of those grievances that had been the consequence of sacerdotal usurpation.

From the idiom in many parts of this treatise it appears to be translated by a foreigner. The original is said to have been written in French; and if we might determine with certainty from the author's manner, particularly the freedom with which he has treated some parts of the sacred scriptures, we should imagine it to be the production of a celebrated free thinker. Abstracting from this circumstance, which cannot fail of rendering it obnoxious to the censure of orthodox readers, the treatise is ingenious, and exhibits an entertaining detail of the original forms of government, and the motives which actuated the spirit of legislation in the early ages of society.

VIII. *The Book of Job, in English Verse; translated from the original Hebrew; with Remarks, Historical, Critical, and Explanatory.* By Thomas Scott. 2vo. 7s. Buckland.

THE book of Job has been admired by writers of the first rank in genius, taste, and learning. With regard to sublimity of thought, and morality, it exceeds, beyond all comparison, the noblest parts of Homer*. On this account, innumerable commentaries and dissertations have been written on the whole, or on some parts of it. Calmet mentions about seventy writers on this subject. In England, within a few years, we have had Grey, Hodges, Peters, Chappelow, Heath, Scott, &c.

* See Pope's Transl. of the *Odyssey*, l. xvi. last note.

Mr. Scott's performance consists of a poetical translation, with historical, critical, and explanatory notes, which are partly his own, and partly extracted from the best critics and commentators.

In his Preface, he gives the following sketch of the plan and design of the book of Job.

The poetry in this venerable book begins with the second verse of the third chapter, and breaks off, at the end of the sixth verse of the concluding chapter. Those, therefore, are the limits of the poem: which presents to us the shades of an illustrious character; a great and good man in the depth of adversity, reduced to despair, and complaining loudly of the ways of God. His three most intimate friends, who came to condole with him, very early insinuate their uncharitable suspicions: and, afterwards, openly accuse him of atrocious wickedness, as the cause of his afflictions. Accordingly, they exhort him to repentance, that repentance which a wicked man needeth, as the only means of his restoration. By thus defending the honour of Providence at their friend's expence, they exasperate his distress, inflame his passions, and hurry him into blameable excesses in the justification of himself, and in expostulations with his Maker about the reason of his sufferings. He is, however, by wiser management in other hands, gradually recovered to a becoming temper; and at last acknowledgeth his fault to the Almighty, in the fullest terms of contrition and self-abasement. With this complete confession the poem closeth, the design of the poem being then accomplished.

The moral of such a poem, formed on the plan of discontent with the measures of Providence, and the issue of that discontent in submission to them, is too obvious to stand in want of explanation.

St. Jerom tells us, that the book of Job, from the third verse of the third chapter, to the seventh verse of the forty-second chapter, is written in hexameter verse, consisting of dactyls and spondees, with an occasional intermixture of other feet; and that the rest of the book is in prose*. Several modern writers, before Mr. Scott, have adopted this notion. But whether the ancient Hebrews had what we call *verse*, or not, is a question never likely to be determined, as all quantity and rythmus are of course lost with the pronunciation.

In explaining ch. ii. v. 9, our author adopts the following interpretation.

* Hieronymi Pref. in Lib. Job. tom. iii. p. 23.

The translation of *יָרַד* might have been *bid farewell to*, or *renounce* God. There will, however, be more poignancy in the speech, if we retain here the proper meaning of the Hebrew term, as in ch. i. 21, *blest God, and die*; a severe sarcasm on those admirable words of devout adoration, *'blessed be the name of the Lord.'*

St. Jerom, it may be observed, renders this passage, *Benedic Deo, et morere*. Comment. in loc.

In the tenth verse, Job answers *Thou speakest as one of the foolish*, &c. that is, says our author, as an idolater or paganism, referring us to Psal. lxxiv. 18. He adds: 'the heathens, when any misfortune befel them, were wont to revile their gods. Thus, in Homer, Achilles and Menelaus blaspheme Jupiter.

' Honour and fame at least the thund'rer ow'd,
And ill he pays the promise of a God. ll. b. i. 464.

' Then is it vain in Jove himself to trust?

And it is thus the gods assist the just? ll. b. i. 491.

נָבָל, *fatuæ, impia*. Thus the word *נָבָל*, *nebel*, is used, Psal. xiv. 1. *The fool hath said in his heart, there is no God.* From this word comes *Nabal*, the name of Abigail's husband, 1 Sam. xxv. 25. and probably the Latin word *nebulæ*.

One would think, that the Septuagint translators had taken some pains to justify Job's reproof of his wife, by putting a foolish speech into her mouth, making her complain of her having had the trouble of bearing children to no purpose; of her husband's sitting all night in the open air, over run with worms and filthiness; and of her being obliged to wander from house to house in a state of servility and wretchedness.

We shall give our readers this curious passage in the original:

Χρονὸς δὲ πολλὸν προβέβηκόσῃ, εἶπεν αὐτῇ ἡ γυνὴ αὐτοῦ,
Μέχρι τίνος καρτερήσεις, λέγων, Ἰδοὺ ἀναμένω χρόνον ἢ μικρόν, προσδεχομένη τὴν ἐλπίδα τῆς σωτηρίας μου; ἰδοὺ γὰρ ἠφανίσαι σε τὸ μνημόσυνον ἀπὸ τῆς γῆς· υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας ὠδίνες καὶ πόνοι, ὥς εἰς τὸ κενὸν ἐκοπίασα τάλα μοχθῶν· σὺ τε αὐτὴ ἐν σαπρία σκωληκῶν καθῆσαι διαυκτερεύων αἰθέριος, καγὼ πλανώμενη καὶ λαῖρις τόπον ἐκ τόπου, καὶ οἰκίαν ἐξ οἰκίας, προσδεχομένη τὸν ἥλιον ὥστε δυσέλξει, ἵνα ἀναπαυσώμαι τῶν μοχθῶν μου καὶ τῶν ὁδῶν μου μετὰ νύκτ' συνεχούσιν. ἀλλὰ εἰπὼν τί ῥῆμα εἰς κυρίου, καὶ τελευτᾷ. V. 9.

We should be glad to know whether this passage be authorized, or not, by any Hebrew MS. or upon what grounds it is to be accounted for. May it not be an interpolation, copied from some of the fathers?

In the ninth chapter, Mr. Scott supposes, that Job, despairing to make any impression on his friends, on a sudden elevates his voice, and consoles himself in the faith and expectation of a future judgment, which, he assured himself, would do justice to his innocence and reward his virtue.

His explication of the 25th, 26th, and 27th verses is as follows:

For I know that my Redeemer is the living one:

And he, the last, will over the dust stand up.

And my skin, which is thus torn, shall become another:

And in my flesh I shall see God.

Whom I shall see, even mine eyes shall behold, on my side and not estranged. My reins are consumed within me.

The author endeavours to vindicate this interpretation in his notes, and refers the reader to a defence of it by Mr. Peters, in his Critical Dissertation. We may add, that there is no material difference in this place between Mr. Scott's translation, and that of the learned Mr. Heath.

The beautiful description of the war horse, Chap. xxxix. is thus translated by Mr. Scott:

19. Hast thou with prowess fill'd the martial horse?

Thou ton'd his throat with roaring thunder's force?

20. Light as the locust, in the field he bounds;

His snorting with majestic terror sounds:

21. Ardent for fame, and glorying in his might,

He paws, he stamps, impatient for the fight:

24. The ground he swallows in his furious heat,

25. His eager hoofs the distant champain beat:

He scarce believes that the shrill trumpet blows:

He neighs exulting as the blast still grows;

Trembling with rapture, when the shouts from far

And thunder of the chiefs arouse the war:

22. Deriding death, he rushes undismay'd

Where flames with horrid wheel the slaughter'ring blade,

23. Where quivers clang, and whizzing arrows fly,

And spears and jav'lines lighten in his eye.

Among other observations on this passage our author makes the following:

Ver. 19—25. *Hast thou given the horse, &c.*] The fire and sublimity of this passage are perhaps no where equalled, except by the great author himself in his description of *Leviathan*. The present situation however of verses 22, 23. throws the whole into confusion. For those parts of the description which precede and follow ver 22, 23. represent the horse in his rank, smelling the battle *as far off*; and paint him in every attitude of ardour and impatience for the fight. But in ver. 22, 23. he is in the very midst of the engagement, intrepidly keeping his ground against all its terrors. In propriety of order therefore those verses 22, 23. should conclude the description.

'Ver. 19. *hast thou clothed his neck, &c.*] I understand this of the neighing of the war-horse, which though shrill is compared to thunder for its loudness and terror. An ingenious gentleman assured me, that he has heard his own horse perfectly roar when he was provoked by blows.

The neck is here put for the throat through which the voice passeth, as in Virgil (quoted by Bochart) when he is describing the swans:

Dum sese à pastu referunt, et longa canoros
Dant per colla modos—

Thunder means the terrible modification of the voice of the war-horse when he neighs.

His throat is said to be clothed with thunder; which may seem a harsh expression. But the Hebrews denoted any permanent quality or circumstance by this metaphor. Thus it is said in Ezek. xxvi. 16. *they shall clothe themselves with trembling*; that is, they shall tremble every moment.

'Ver. 20. *Canst thou make him afraid, &c.*] *Canst thou make him leap as the locust?* This agility expresseth his joy to find himself in the rank of battle. Elian says of the war-horse, "when he hears the sounding of the reins and the clattering of the bits, and sees the breast-plates and forehead-pieces, he neighs, and leaping makes the ground to ring with his hoofs." The simile of the locust is illustrated by Dr. Shaw. This insect, he says, hath the two hindmost of its legs, or feet, much stronger, larger, and longer than any of the foremost: in them the knee, or articulation with the leg and thigh, is distinguished by a remarkable bending, or curvature, whereby it is enabled, whenever prepared to jump, to spring and raise itself with great force and activity.

The glory of his nostrils, &c.] the strength of his snorting is terrible. Mr. Heath. This action of the horse denotes joy heightened to a pitch of fury.

Et fremitum patulis sub naribus edit ad arma. Lucret.

When by fierce alarms
He snorts, and bears his rider on to arms. Creech.

Thunder, says Mr. Scott, 'means the terrible modification of the voice of the war horse, when he neighs.' Probably it is a sublime oriental image, representing the vibrations of his mane.

The glory of his nostrils is nobly expressed by Virgil and Lucretius in these lines;

Collectumque premens volvit sub naribus ignem. Georg. iii. 85.

Equi spirantes naribus ignem. Lucret. v. 29.

And the idea of the horse swallowing the ground by Statius:

Stare aded miserum est, pereunt vestigia mille,

Ante fugam, absentemque ferit gravis ungula campum. Theb. l. vi. 401.

Vide Poli Synopsis.

This

This description of the horse, if we rightly recollect, is beautifully illustrated in Dr. Durell's Critical Remarks on the Book of Job, by many similar passages from the classic writers.

Mr. Scott's poetry is in general very much below the majesty and grandeur of the oriental author; but there is taste and learning in his notes.

IX. *Cato: or an Essay on Old Age.* By Marcus Tullius Cicero. With Remarks. 8vo. 5s. Doddsley.

CICERO's treatise *De Senectute* is one of the most valuable pieces of the moral kind, that have been transmitted to us from the ancients. The subject upon which it turns 'comes home, as lord Bacon says of his own essays, to every man's business and bosom;' and the noble principles it inculcates are supported and enforced with all the advantage that elegance of genius can give to truth of sentiment.

The author's design is to represent the peculiar privileges, pleasures, and advantages of old age; to suggest some considerations, which may reconcile a philosophical mind to the gloomy prospect of increasing infirmities and approaching death.

To have put these reflections into the mouth of an imaginary philosopher would have made but little impression upon the reader. In order therefore to give them the greater force, he has represented them as delivered by the venerable Cato, usually styled the Censor. To this end he has introduced Scipio and Lælius, as expressing to that illustrious Roman their admiration of the wonderful ease, with which he supported his old age; and this gives him occasion to enter into a full explanation of his ideas upon the subject.

There are several causes, which are usually supposed to constitute the infelicity of old age.—In the first place it is alleged, that it incapacitates a man for acting in the affairs of the world; in the next, that it produces great infirmities of body; thirdly, that it disqualifies him for the enjoyment of the sensual gratifications; and lastly, that it brings him within the immediate verge of death. Cato examines the force and validity of each of these particular charges, and shews, that old age, under the conduct of reason and prudence, may be rendered an agreeable state, susceptible of the purest and sublimest pleasures.

Among many others, equally pertinent and just, we meet with the following excellent sentiments:

'If the principles of reason and virtue have not been sufficient to inspire us with a proper contempt for the sensual pleasures'

pleasures, we have cause to hold ourselves much obliged to old age at least, for weaning us from those appetites which it would ill become us to gratify. For the voluptuous passions are utter enemies to all the nobler faculties of the soul; cast a mist, if I may so express it, before the eyes of reason; and hold no sort of commerce or communion with the manly virtues.

—‘The distaste with which, in passing through the several stages of our present being, we leave behind us the respective enjoyments peculiar to each, must necessarily, I should think, in the close of its latest period, render life itself no longer desirable. Infancy and youth, manhood and old-age, have each of them their peculiar and appropriated pursuits. But does youth regret the toys of infancy, or manhood lament that it has no longer a taste for the amusements of youth? The season of manhood has also its suitable objects, that are exchanged for others in old age: and these too, like all the preceding, become languid and insipid in their turn. Now when this state of absolute satiety is at length arrived; when we have enjoyed the satisfactions peculiar to old age, ’till we have no longer any relish remaining for them; it is then that death may justly be considered as a mature and seasonable event.’

Towards the conclusion of his discourse, this incomparable philosopher, having suggested several arguments in favor of the immortality of the soul, expresses his views and expectations beyond the grave in this animated language.

‘For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers; whose characters I greatly respected and whose persons I sincerely loved. Nor is this my earnest desire, confined to those excellent persons alone with whom I was formerly connected; I ardently wish to visit also those celebrated worthies, of whose honourable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even upon the assured condition that my youth, like that of Pelias, should again be restored. The sincere truth is, if some divinity would confer upon me a new grant of my life, and replace me once more in the cradle; I would utterly and without the least hesitation, reject the offer: having well nigh finished my race, I have no inclination to return to the goal. For what has life to recommend it? Or rather indeed to what evils does it not expose us? But admit that its satisfactions are many; yet surely there is a time when

when we have had a sufficient measure of its enjoyments, and may well depart contented with our share of the feast: for I mean not, in imitation of some very considerable philosophers, to represent the condition of human nature as a subject of just lamentation. On the contrary, I am far from regretting that life was bestowed upon me; as I have the satisfaction to think that I have employed it in such a manner, as not to have lived in vain. In short, I consider this world as a place which nature never designed for my permanent abode; and I look upon my departure out of it, not as being driven from my habitation, but as leaving my inn.

O! glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits: and not with those only whom I just now mentioned, but with my dear Cato; that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope, he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back upon me in its flight to those happy mansions, to which he was assured I should one day follow him. If I seemed to bear his death with fortitude, it was by no means because I did not sensibly feel the loss I had sustained: it was because I supported myself with the consoling reflection, that we could not long be separated.

Thus to think, and thus to act, has enabled me, Scipio, to bear up under a load of years with that ease and complacency which both you and Lælius have so frequently, it seems, remarked with admiration; as indeed it has rendered my old age not only no inconvenient state to me, but even an agreeable one. Add after all, should this my firm persuasion of the soul's immortality, prove to be a mere delusion; it is at least a pleasing delusion,—and I will cherish it to my latest breath. I have the satisfaction in the mean time to be assured, that if death should utterly extinguish my existence, as some minute philosophers assert; the groundless hopes I entertained of an after-life in some better state, cannot expose me to the derision of these wonderful sages, when they and I shall be no more. In all events, and even admitting that our expectations of immortality are utterly vain; there is a certain period, nevertheless, when death would be a consummation most earnestly to be desired. For nature has appointed to the days of man, as to all things else, their proper limits, beyond which they are no longer of any value. In fine, old age may be considered as the last scene of the great drama of life; and one would not, surely, wish to lengthen

lengthen out our part till we sunk down in disgust, and exhausted with fatigue.

The indeterminate manner in which Cicero, in some of his dialogues, discusses the question concerning the soul's immortality, together with certain ambiguous expressions, which he drops in other parts of his writings, have given occasion to suspect the firmness of his faith in this important article. But his ingenious translator endeavours to rescue his character from this dishonourable suspicion.—We have only room to subjoin a small part of his valuable note on this subject.

It is true, says he, Cicero speaks in an assumed character; but lest it should be doubted, whether he held the same opinions which he represents Cato to have entertained, he expressly assures Atticus, in the introductory address to him, that he had found so much satisfaction in drawing up the reflections he was going to lay before him, as had rendered his declining age not only an easy, but an agreeable state to him: and that he had fully delivered his *own* sentiments, in those which he had put into the mouth of his venerable countryman.

This essay, therefore, written but a few years before his death †, and almost the very last act he exerted in his philosophical character, may be considered as an explicit and unambiguous profession of his belief of the soul's separate existence in a future state. And if after so positive a declaration of his being convinced of the truth of this important doctrine, the sincerity of his faith might nevertheless be called in question: hard indeed would he have found the task, to give his inquisitors satisfaction.

The translation, which is the subject of this article, is executed by a masterly hand. The language is pure and classical, and expresses the sense of the original with fidelity and spirit. The notes, which are extensive, consist of curious and useful disquisitions.

We shall venture to recommend this performance very warmly to the notice of the public; and shall place it, without hesitation, in the same respectable class with the elegant translations of Mr. Melmoth.

• *Mihi quidem ita jucunda hujus libri confectio fuit, ut non modo omnes abstergerit senectutis molestias, sed effecerit mollem etiam & jucundam senectutem.—Sed quid opus est plura? jam enim ipse Catonis sermo explicabit nostram omnem de senectute sententiam.*
In Pref.

† Cicero was assassinated, by order of Mark Anthony, in the sixty fourth year of his age. Some writers of his life suppose, that his treatise de Senectute was written about two years before his death.

X. *A Treatise on the Medicinal Virtues of the Mineral Waters of the German Spa.* By John Williams, M. D. 8vo. 4s. Becket and De Hondt.

WE remember to have reviewed, about a twelvemonth ago, a treatise by this author on the waters of Aix la Chapelle; and it affords us pleasure to be now favoured with the remarks of the same industrious observer on the other celebrated Spa on the continent. More accurate information relative to the German Spa, must be more acceptable to the public, when we are told that some of the principal facts upon which Dr. Lucas, who wrote a chemical analysis of these waters, founded his reasoning, are positively denied by Dr. Limbourg, a physician who has practised many years upon the spot. The author of this treatise enters no farther into the dispute between the abovementioned gentlemen than is necessary to illustrate his subject; but where the controversy becomes the object of investigation, he examines the matter with candour, pointing out not only the errors of both the disputants, but also the abuses which are daily committed, respecting the application of these celebrated waters, by persons who are ignorant of their virtues.

The principal springs of mineral waters, in, and about the village of Spa, are six in number, exclusive of many others of inferior quality. Those are, the Pouhon, the Geronsterre, the Sauveniere, the Tonnelet, the Groisbeeck, and the Wartroz.

From all the experiments made by our author on the water of the Pouhon spring, it clearly appears to be charged with iron, by means of a volatile and mineral spirit, which retains it in a state of solution. The contents of the Geronsterre are an acid spirit, and phlogiston, this water partaking of a sulphureous, as well as of a chalybeate nature, though the existence of the former of these principles was denied by Dr. Lucas. Our author, however, rejects the opinion of Dr. Limbourg, who has asserted, that this water contained real sulphur, in consequence of observing a white precipitate in the basin of the spring. This circumstance, Dr. Williams considers as not in the least decisive of the existence of real sulphur; and besides this opinion being disproved by experiments, he informs us, that there are at least a hundred little sources in and about Aix la Chapelle and Borsett, wherein the same kind of precipitate is observed, and which are not impregnated with the principles of sulphur.

The water of the Sauveniere spring appears to be impregnated with the same kind of ingredients, although in less proportion,

portion, as the water of the Pouhun, and therefore possesses the same medicinal virtues in an inferior degree.

The water of Tonnelet has also afforded subject of altercation between Dr. Lucas and Dr. Limbourg; the former asserting, that this water struck a crimson and rose purple colour with the syrup of violets, and the latter absolutely denying the fact. By experiments made in the presence of a number of people, however, our author confirms the assertion of Dr. Lucas to be well founded. This water is likewise strongly impregnated with a volatile mineral acid spirit, which minutely divides, and keeps in a state of solution a certain quantity of iron.

The water of the Groisbeck agrees nearly with the Pouhun; and the Wartroz with the Sauveniere.

We shall present our readers with the author's refutation of the opinion of Dr. Lucas respecting the tendency of the waters of the Pouhun to produce the bronchocele.

The late doctor Lucas has asserted, in his Essay upon the medicinal Virtues of ferrugineous Waters, that he found a great number of people, in the village of Spa, as well strangers as inhabitants, who had a rupture, or rather a preternatural tumor, of the thyroide gland; which was occasioned by drinking excessively of this water. Doctor Limbourg, on the contrary, has denied the fact, in his Observations of the year 1764, and has affirmed, that he has cured a tumor of this kind, by the use of this water. I am sorry to find that doctor Lucas has been much too hasty in advancing a fact of this kind; for, upon the most critical enquiry, I could not find that the people of Spa were more subject to the bronchocele, in proportion to their numbers, than the people of any of the other parts of Germany: moreover, on examining several persons, who had drank this water for three or four years successively, and these people of different nations, I could not discover any tendency to a disorder of this kind: and, therefore, I cannot help thinking but that doctor Limbourg had great reason for contradicting this assertion with some warmth. It were much to be wished that men of science would not advance facts of this kind upon the testimony of others, except they were very well founded; for I cannot even suppose that doctor Lucas could have any intention of imposing upon mankind.

The extraordinary virtues of the Pouhun water are so much celebrated over Europe, that it may not be improper to extract the author's account of the medicinal effects of this spa.

Many absurd attempts have been made to counterfeit this water, as well as other mineral waters of this kind, by

fixed air, and other ingredients; but I think nothing so much deserves to be the subject of ridicule. The chief energy, and greatest efficacy of this water depends upon its subtil volatile spirit, and elastic air; these alone, combined with some parts of the minutely dissolved iron, produce all the effects which are immediately discovered after drinking a large glass of this water, when it is in perfection; these alone, by stimulating the fibres of the stomach to a contraction, increase the appetite, and establish a good digestion: and from the stimulus which they give to the nervous system in general, they increase the momentum of, and restore a due fluidity to, the circulating fluids, and promote all the natural secretions.

There is no material substance yet discovered which is so capable of entering into the most minute recesses of the human body, as the volatile parts of this, and of the other mineral waters of this class; and therefore it is not surprising we should see, from daily experience, that, in all cases where the fibres of the human body are not too much relaxed, and surcharged with acrid and gross humours, no medicine equals a spirituous water of this kind in restoring the tone and elasticity of the fibres, and in promoting the natural secretions; so that, when it is administered in proper doses, according to the strength of the constitution, it is found to remove all manner of obstructions, which are not attended with inflammation, or schirrhosity, and those in the most minute vessels of the body. The solid parts of this water have likewise their salutary effects; they certainly second the tonic and deobstruent qualities of the mineral spirit; for when the bowels are in a very relaxed state, and surcharged with acrid humours, the terrene parts of this water will most effectually second the intentions of the more active parts, by absorbing this acrimony, and bracing up the relaxed fibres of the stomach and bowels. Hence, therefore, this spirituous water must be an admirable remedy, in many cases, where the finest artificial preparation would be too heavy, and ineffectual. Where there is a general relaxation and imbecility of the nerves and fibres, and a languid, depauperated, and broken state of the juices, the effects of luxury and debauchery, of a sedentary life, or of other diseases, there is no remedy in the materia medica which gives such sudden relief as this water; when it is properly ordered, according to the strength of the constitution; and occasionally corrected, or assisted, with such other remedies as are conducive to the same purpose. In hypochondriac and hysteric cases, except there is a very great irritability of the nerves, this water must be of great service; and as well in all enervated paralytic cases. In all those foul-

nesses of the first passages which create worms; in all cases arising from that viscid state of the juices which cause obstructions of the natural discharges of the womb, the kidneys, and the liver; in those relaxations which are the cause of unnatural discharges in the fair sex, and imbecility, and sterility, in both sexes; in nervous disorders in general, especially when there is not a very great irritability of the nerves: I say, in all cases of this kind, this water, when it is properly ordered, may be of great service.

Dr. Williams afterwards produces a variety of cases in which this water has been improperly recommended by practitioners who are ignorant of its qualities; and he gives directions relative to the manner and season of drinking it. He then delivers an account of the uses and abuses, with the manner of drinking the several other waters of the Spa. Respecting the water of Tonnelet in particular, he affirms that great abuse has been committed upon the authority of Dr. Lucas and others, who had recommended it to be drank in all cases, and all constitutions, indiscriminately.

As Dr. Williams appears to have investigated the nature and qualities of the several waters of the German Spa with care and accuracy, this treatise cannot fail of being useful to all those whose profession renders it necessary for them to be acquainted with the subject.

XI. *A Dictionary of Ancient Geography.* By Alexander Macbean, A. M. 8vo. 7s. 6d. Robinson, and Cadell.

WE cannot present our readers with a better account of the utility of this Dictionary than by laying before them the Preface, which is judicious and faithful.

‘The necessity of Geography to historical, political, and commercial knowledge, has been proved too often to be proved again. The curiosity of this nation is sufficiently awakened, and no books are more eagerly received than those which enlarge or facilitate an acquaintance with distant countries.

‘But as the face of the world changes in time by the migration of nations, the ravages of conquest, the decay of one empire, and the erection of another; as new inhabitants have new languages, and new languages give new names; the maps or descriptions of a later age are not easily applied to the narrations of a former: those that read the ancients must study the ancient geography, or wander in the dark, without distinct views or certain knowledge.

‘Yet though the Ancients are read among us, both in the original languages and in translations, more perhaps than in

any other country, we have hitherto had very little assistance in ancient Geography. The treatise of Dr. Wells is too general for use, and the Classical Geographical Dictionary, which commonly passes under the name of Eachard, is little more than a catalogue of naked names.

A more ample account of the old world is apparently wanting to English literature, and no form seemed equally commodious with that of an alphabetical series. In effect, I however systematically any book of General Geography may be written, it is seldom used otherwise than as a Dictionary. The student wanting some knowledge of a new place, seeks the name in the index, and then by a second labour finds that in a System which he would have found in a Dictionary by the first.

As Dictionaries are commodious, they are likewise fallacious: he whose works exhibit an apparent connexion and regular subordination cannot easily conceal his ignorance, or favour his idleness; the completeness of one part will show the deficiency of another: but the writer of a Dictionary may silently omit what he does not know; and his ignorance, if it happens to be discovered, slips away from censure under the name of forgetfulness.

This artifice of Lexicography I hope I shall not often be found to have used. I have not only digested former Dictionaries into my alphabet, but have consulted the ancient Geographers, without neglecting other authors. I have in some degree enlightened ancient by modern Geography, having given the situation of places from later observation. Names are often changing, but place is always the same, and to know it exactly is always of importance: there is no use of erring with the ancients, whose knowledge of the globe was very imperfect; I have therefore used ancient names and modern calculations. The longitude is reckoned from London to the east and west.

A work like this has long been wanted: I would willingly flatter myself that the want is now supplied; and that the English student will for the future more easily understand the narratives of ancient historians, the reasonings of ancient statesmen, and the descriptions of ancient poets.

Not to enlarge this article unnecessarily with any specimen, we shall only observe, that the work appears to be executed with extraordinary care and precision, and fully answers the idea exhibited of it in the Preface.

XII. *Dr. Wells's Dictionary of Ancient Geography*.
 original languages and in translations. more perhaps than in

XII. *De Anima Medica Prælectio ex Lumleii et Caldwelli instituto, in Theatro Collegii Regalis Medicorum Londinensium, ad socios habita, die Decembris 16, Anno 1748. A Fran. Nicholls, M. D. Editio Altera, Notis Amplioribus Aucta. Cui accessit Disquisitio de Motu Cordis et Sanguinis in Homine nato et non nato, Tabulis Aeneis illustrata. 4to. 7s. 6d. Walter.*

THIS lecture contains an ingenious declamation, in elegant Latin, of the Stahlian principle, respecting the intentional agency of the mind in the preservation of health and the cure of diseases. We must acknowledge that to us, this principle appears equally chimerical with that of the government of Archæus; for we cannot conceive how the mind should direct the operations of the animal oeconomy, in pursuance of any premeditated design of which we are not conscious. That the body is affected by the passions, and the exertion of the faculties of the mind, is a proposition that admits of no dispute; but to ascribe to the latter a superintendency of the animal system, is an opinion which can be supported only by the suggestions of imagination, and would seem to have been originally adopted from an erroneous interpretation of the word *Nature*, a term so often used allegorically in physic, into a real animate existence.

This ingenious author's inquiry into the circulation of the blood, is a subject of much greater importance to the science of medicine, and is highly worthy of our attention. Dr. Nicholls informs us, that he has for many years entertained doubts concerning the theory of the heart's motion, as delivered by the illustrious Harvey; particularly, that the systoles of the two auricles of the heart, the two ventricles, and the aorta and pulmonary artery, are respectively synchronous with each other. Our author, on the contrary, is of opinion, that the motion of the auricles is asynchronous, and that the ventricles and arteries are likewise dilated and contracted in different periods of time. This doctrine he endeavours to prove by reference to a diagram, in which the situation of these various parts is delineated. That our readers may be able to form an idea of the chain of reasoning whereby this doctrine is supported, it will be necessary to attend to the letters by which the author distinguishes the several parts of the heart abovementioned. A represents the right auricle, B the right ventricle, C the pulmonary artery, D the left auricle, E the left ventricle, F the aorta.

The following is part of the demonstration :

1. Since A is contracted at the same time that B is dilated; and C is contracted at the same time that B is dilated; therefore

fore A and C are contracted at the same time. But while C is contracted, D is dilated; therefore D is dilated at the same time that A is contracted, and the contractions of the auricles are asynchronous; as are also those of the ventricles, and the arteries.

2. If both auricles were dilated at the same time, since the auricles are dilated while the ventricles are contracted; and both the arteries are dilated at the same time that the ventricles are contracted; it would necessarily follow, that these four cavities, viz. the two auricles and arteries would be dilated at the same time; in which state of general dilatation, the heart could not be contained within the pericardium, as the author has observed from experiments.

These ingenious propositions seem essentially to affect the theory hitherto delivered, relative to the motion of the heart, and promise fair to place the name of Dr. Nicholls among the immortal discoverers in science. Several other propositions of consequence in the animal oeconomy are explained in this treatise, and illustrated with excellent engravings.

XIII. *An Heroic Epistle to Sir William Chambers, Knight, Comptroller General of his Majesty's Works, and Author of a late Dissertation on Oriental Gardening.* 4to. 1s. Almon.

IT is now several months since this performance made its appearance. The delicacy of the satire was at once observed and admired by every reader of discernment; so that, at present, we can say very little in its favour, which has not been anticipated by the voice of the public.

In the preface, the reader is presented with a short sketch of the principles inculcated by Sir William Chambers, in his late *Dissertation on Oriental Gardening*. This is intended to give him some idea of the subject. The author's imitations and allusions are more particularly pointed out and explained in the notes.

The Epistle opens with this address to Sir William.—The irony is obvious.

‘ Knight of the Polar Star! by Fortune plac’d
To shine the cynosure of British taste;
Whose orb collects, in one refulgent view,
The scatter’d glories of Chinese virtù;
And spreads their lustre in so broad a blaze,
That Kings themselves are dazzled while they gaze.

5

‘ Verse 2. *Cynosure of British taste.*] Cynosure, an affected phrase. Cynosura is the constellation of Ursa Minor, or the Lesser Bear, the next star to the Pole. Dr. Newton, on the word in Milton.

O let the muse attend thy march sublime,
 And, with thy prose, caparison her rhyme;
 Teach her, like thee, to gild her splendid song,
 With scenes of Yven-Ming, and sayings of Li-Tsong; 10
 Like thee to scorn dame Nature's simple fence;
 Leap each ha ha of truth and common sense;
 And proudly rising in her bold career,
 Demand attention from the gracious ear
 Of Him, whom we and all the world admit, 15
 Patron supreme of science, taste, and wit.
 Does Envy doubt? Witness ye chosen train!
 Who breathe the sweets of his Saturnian reign;
 Witness ye H*lls, ye J*ns*ns, Sc*ts, S*bb*s,
 Hark to my call, for some of you have ears.'

The author appeals to other equally impartial witnesses; and then proceeds, upon Sir William's principles, to condemn that mean and paltry manner, which Kent introduced, which Southcote, Hamilton, and Brown followed; and which, to our national disgrace, is called the English style of gardening. He shews the poverty of this taste, by aptly comparing it to a dinner, consisting of three gross pieces, three times repeated. The figurative terms, and this explanatory simile, are entirely borrowed from Sir William's Dissertation.

' For what is Nature? Ring her changes round, 45
 Her three flat notes are water, plants, and ground ;

' Ver. 10. *With scenes of Yven-Ming.*] One of the Imperial gardens at Pekin.

' Ver. 10. *Sayings of Li-Tsong.*] "Many trees, shrubs, and flowers," sayeth Li-Tsong, a Chinese author of great antiquity, "thrive best in low, moist situations; many on hills and mountains; some require a rich soil; but others will grow on clay, in sand, or even upon rocks, and in the water; to some a sunny exposition is necessary; but for others the shade is preferable. There are plants which thrive best in exposed situations, but in general, shelter is requisite. The skilful gardener, to whom study and experience have taught these qualities, carefully attends to them in his operations; knowing that thereon depend the health and growth of his plants; and consequently the beauty of his plantations." Vide Diss. p. 77. The reader, I presume, will readily allow, that he never met with so much recondite truth, as this ancient Chinese here exhibits.'

' Ver. 45. *For what is Nature?*—"Nature (says the Chinese, or Sir William for them) affords us but few materials to work with. Plants, ground, and water, are her only productions; and, though both the forms and arrangements of these may be varied to an incredible degree, yet have they but few striking varieties, the rest being of the nature of changes rung upon bells, which, though in reality different, still produce the same uniform kind of glingling; the variation being too minute to be easily perceived." "Art must therefore supply the scantiness of Nature," &c. &c. page 14. And again, "Our larger works are only a repetition of the small ones, like the honest bachelor's feast, which consisted in nothing but a multiplication of his own dinner; three legs of mutton and turneps, three roasted geese, and three buttered apple-pies." Preface, p. 7.

Pro-

Prolong the peal, yet spite of all your clatter,
The tedious chime is still ground, plants, and water.
So, when some John his dull invention racks,
To rival Boodle's dinners, or Almack's,
Three uncouth legs of mutton shock our eyes,
Three roasted geese, three butter'd apple pies.'

Having shewn, that nature is incapable of pleasing without the assistance of art, the poet goes on, in the steps of the knight, and recommends a sublimer style of gardening, in the oriental taste, as it is displayed in the emperor's garden of Yven-Ming-Yven, near Pekin; where fine lizards, and fine women, human giants, and giant baboons, make but a small part of the superb scenery.

' ————At our magic call,
Monkies shall climb our trees, and lizards crawl;
Huge dogs of Tibet bark in yonder grove,
Here parrots prate, there cats make cruel love;
In some fair island will we turn to grats 75
(With the queen's leave) her elephant and ass.
Giants from Africa shall guard the glades,
Where hiss our snakes, where sport our Tartar maids;
Or, wanting these, from Charlotte Hayes we bring,
Damsels alike adroit to sport and sting. 80
' Now to our lawns of dalliance and delight,
Join we the groves of horror and affright;
' This to atchieve no foreign aids we try,
Thy gibbets, Bagshot! shall our wants supply;

' Ver. 72. *Monkies shall climb our trees.*] " In their lofty woods serpents and lizards of many beautiful sorts crawl upon the ground. Innumerable monkies, cats, and parrots clamber upon the trees." Page 40. " In their lakes are many islands, some small, some large, amongst which are often seen stalking along, the elephant, the rhinoceros, the dromedary, ostrich, and the giant baboon." Page 66. " They keep in their enchanted scenes, a surprizing variety of monstrous birds, reptiles and animals, which are tamed by art, and guarded by enormous dogs of Tibet and African giants, in the habits of magicians." Page 42. " Sometimes in this romantic excursion, the passenger finds himself in extensive recesses, surrounded with arbours of jessamine, vine, and roses; where beauteous Tartarean damsels, in loose transparent robes that flutter in the air, present him with rich wines, &c. and invite him to taste the sweets of retirement, on Persian carpets, and beds of Camufathkin down." Page 40.

' Ver. 84. *Thy gibbets, Bagshot!*] " Their scenes of terror are composed of gloomy woods, &c. gibbets, crosses, wheels, and the whole apparatus of torture are seen from the roads. Here too they conceal in cavities, on the summits of the highest mountains, founderies, lime kilns, and glass works, which send forth large volumes of flame, and continued columns of thick smoke, that give to these mountains the appearance of volcanos." Page 37. " Here the passenger from time to time, is surprized with repeated shocks of electrical impulse; the earth trembles under him by the power of con-

Hounslow, whose heath sublimer terror fills, 85
 Shall with her gibbets lend her powder mills.
 Here too, O King of Vengeance, in thy fane,
 Tremendous Wilkes shall rattle his gold chain;
 And round that fane on many a Tyburn tree,
 Hang fragments dire of Newgate-history; 90
 On this shall H*ll*d's dying speech be read,
 Here B——te's confession, and his wooden head;
 While all the minor plunderers of the age
 (Too numerous far for this contracted page)
 The R*g*ys, Mungos, B*ds*ws there, 95
 In straw-stufft effigy, shall kick the air.'

Sir William teaches us, that a perfect garden must contain within itself all the amusements of a great city; that *urbs in rure*, not *rus in urbe* is the thing which an improver of true taste ought to aim at.

' But say, ye powers, who come when fancy calls,
 Where shall our mimic London rear her walls?
 'That Eastern feature, art must next produce,
 Tho' not for present, yet for future use; 100
 Our sons some slave of greatness may behold,
 Cast in the genuine Asiatic mould;
 Who of three realms shall condescend to know
 No more than he can spy from Windsor's brow;
 For him that blessing of a better time, 105
 The muse shall deal awhile in brick and lime;
 Surpass the bold AΔΕΑΘΙ in design,
 And o'er the Thames sling one stupendous line

finer air," &c. Page 39. Now to produce both these effects, viz. the appearance of volcanos and earthquakes, we have here substituted the occasional explosion of a powder-mill, which (if there be not too much simplicity in the contrivance) it is apprehended will at once answer all the purposes of lime kilns, and electrical machines, and imitate thunder, and the explosion of cannon into the bargain. Vide page 40.

' Ver. 87. *Here too, O king of vengeance, &c.*] "In the most dismal recesses of the woods, are temples dedicated to the King of Vengeance, near which are placed pillars of stone, with pathetic descriptions of tragical events; and many acts of cruelty perpetrated there by outlaws and robbers." Page 37.

' Ver. 88, *Tremendous Wilkes.*] This was written while Mr. Wilkes was sheriff of London, and when it was to be feared he would rattle his chain a year longer as lord mayor.

' Ver. 98. *Where shall our mimic London, &c.*] There is likewise in the same garden, viz. Yven-Ming-Yven, near Pekin, a fortified town, with its port, streets, public squares, temples, markets, shops, and tribunals of justice; in short, with every thing that is at Pekin, only on a smaller scale."

"In this town the Emperors of China, who are too much the slaves of their greatness to appear in public, and their women, who are excluded from it by custom, are frequently diverted with the hurry and bustle of the capital, which is there represented, several times in the year, by the eunuchs of the palace." Page 32.

Of marble arches, in a bridge, that cuts
 From Richmond Ferry slant to Brentford Butts. 110
 Brentford with London's charms will we adorn;
 Brentford, the bishoprick of Parson Horne.
 There at one glance, the royal eye shall meet
 Each varied beauty of St. James's Street;
 Stout T*lb*t there shall ply with hackney chair, 115
 And patriot Betty fix her fruitshop there.
 Like distant thunder, now the coach of state
 Rolls o'er the bridge that groans beneath its weight.
 The court have cross'd the stream; the sports begin;
 Now N*l preaches of rebellion's sin: 120
 And as the powers of his strong pathos rise,
 Lo, brazen tears fall from Sir Fl**r's eyes.
 While skulking round the pews, that babe of grace,
 Who ne'er before at sermon shew'd his face,
 See Jemmy Twitcher shambles; stop! stop thief! 125
 He's stol'n the E. of D*nb*h's handkerchief.
 Let B*rr*t*n arrest him in mock fury,
 And M*d hang the knave without a jury.
 But hark the voice of battle shouts from far,
 The Jews and Macaronis are at war: 130
 The Jews prevail, and, thund'ring from the stocks,
 They seize, they bind, they circumcise C*s F*.
 Fair Schw***n smiles the sport to see,
 And all the maids of honour cry te! he!
 ' Be these the rural pastimes that attend 135
 Great B*nsw*k's leisure: these shall best unbend
 His royal mind, whene'er from state withdrawn,
 He treads the velvet of his Richmond lawn;
 These shall prolong his Asiatic dream,
 Tho' Europe's balance trembles on its beam.' 140

' Ver. 109. *Of marble arches.*] See Sir William's enormous account of Chinese bridges, too long to be here inserted. Vide p. 53.

' Ver. 115. *Stout T*lb*t, &c.*] "Some of these eunuchs personate porters." Page 32.

' Ver. 116. *And Patriot Betty.*] "Fruits and all sorts of refreshments are cried about the streets in this mock city." Page 33.

' Ver. 122. *Lo brazen tears, &c.*]

Drew iron tears down Pluto's cheek.

Milton.

' Ver. 125. *See Jemmy Twitcher shambles.*] "Neither are thieves, pickpockets, and sharpers forgot in these festivals; that noble profession is usually allotted to a good number of the most dextrous eunuchs." Vide, *ibid.*

' Ver. 127. *Let B*rr*t*n.*] "The watch seizes on the culprit." Vide, *ibid.*

' Ver. 128. *And M*d, &c.*] "He is conveyed before the judge, and sometimes severely bastinadoed." *Ibid.*

' Ver. 129. *But hark, &c.*] "Quarrels happen—battles ensue." *Ibid.*

' Ver. 132. *Circumcise C*s F*.*] "Every liberty is permitted, there is no distinction of persons." *Ibid.*

' Ver. 134. *And all the maids of honour, &c.*] This is done to divert his Imperial majesty, and the ladies of his train." Vide *ibid.*

If it should be said, that this magnificent scenery is only fit for a vast empire, like that of China; and that the scheme is utterly impracticable in such a poor, contracted island as ours, we answer: that though it may be impracticable in England, yet in another century, if the seat of government should happen to be removed to America, there will be room enough to pursue the oriental plan, and form a garden in the highest magnificence and grandeur. In these extensive regions some place may be fixed upon, where there is the most superb scenery, a burning mountain, or to diversify the prospect, a view of thirty thousand acres of snow. Stupendous rocks and precipices, the lake Ontario, and the cataract of Niagara, may be included within this imperial garden. The last of these objects will have a noble effect, as it is one of the greatest curiosities in the world. A vast body of water rushes with amazing rapidity from a rock an hundred and forty, or according to Hennepin, six hundred feet high. The mist which it occasions is seen at the distance of fifteen miles, and forms a glorious rainbow. Here likewise may be collected a number of rattle-snakes, and 'other serpents of the finest sort.' Beautiful damsels may be brought hither from the Esquimaux or the Cherokees; and 'in temples dedicated to the king of Vengeance, there may be introduced a number of the Ottowawas, Catawbas, Connywagas, and Tomohawks, with their scalping-knives, and other instruments of terror.

A design of this kind, 'though not to be accomplished by a person of narrow intellects, if put in execution by one of a strong imagination, judgment, and experience,' would far surpass even the garden of Yven-Ming-Yven.

The reader is desired to peruse Sir William's Dissertation*, since without it he will never relish half the beauties of this epistle; for if her majesty's zebra, and the powder mills at Hounslow be excepted, there is scarce a single image in it which is not taken from that invaluable work.

* If the reader has not this Dissertation, he may see an Essay, by the same hand, On the Art of laying out Gardens among the Chinese, in the Gent. Mag. for May, 1757; or, which contains much the same sentiments and observations, An Account of the Emperor of China's Gardens at Peking, published in 1752.

FOREIGN LITERARY INTELLIGENCE.

14. *On ne s'y attendoit pas. Deux Parties. 2 vols. 12mo. Paris.*

THAT a pert, unprincipled young adventurer should hunt and miss happiness till he dies in an hospital; was indeed much more easily to be expected, than that in a novel under the above title, seemingly dictated by levity or fashion, we should meet with profound reflexions, virtuous sentiments, sound taste, and keen sarcastic strictures on the vices and follies of the age.

15. *Tableau Chronologique de l'Histoire de France, depuis Pharamond jusqu'à Louis XV. le Bienaimé. Paris.*

16. *Epoques les plus intéressantes de l'Histoire de France, servant d'Explication au Tableau Chronologique de cette Histoire, extraits des meilleurs Historiens. Par M. Viard, Maître d'Histoire et de Géographie. Paris.*

Both these performances are well contrived to illustrate and impress each other.

The first displays the sixty-six kings of France in so many cartoons, forming fourteen columns, one for every century; and the three royal races are distinguished by the different colours with which they illuminated. Every reign has its own characteristic symbol, or mark. Sabres, as they are turned to the right or left, express the gain or loss of once famous battles in almost every reign. The daggers in the reigns of Childeric I. and II. and Henry III. and IV. mark their having been assassinated; cups in several other cartoons, intimate the suspicion of poison; a crown inverted on a sceptre, signifies the deposition of a king; chains denote the kings who were made prisoners; and chains crossed, in the reigns of Henry III. and Lewis XIV. the famous barricades, &c.

All the most prominent and remarkable events have their peculiar marks in the tableau, which are explained in the book.

The ingenious author's aim is to convey instruction by amusement, and his performance, though calculated to aid the memory of children, may suggest reflexions even to men.

17. *Cartes pour apprendre la Géographie. Dédiées à S. A. S. M^{gr}. le Comte de la Marche, Par M. de Laistre, Ingénieur du Roi. (with an explanatory Pamphlet.) Paris.*

Though we would by no means encourage the spirit of gaming at hazard, we think that parents may with safety to their fortune, patriotism, and conscience, habituate their children to play, (since the stakes will be mere trifles) for half a dozen of kingdoms or commonwealths in these cards.

18. *L'Art du Relieur doreur de Livres. Par M. Dudin. Folio. (with Plates.) Paris.*

This Continuation of the Description of Arts and Trades, contains a complete and accurate account of the bookbinder's art, as practised by the most distinguished Parisian bookbinders, in vii. chapters, 112 pages, and xvi. plates.

19. *La Tactique discutée et réduite à ses véritables Loix, avec les moyens d'en conserver les Principes, et des Remarques sur diverses Parties de la Science de la Guerre, pour servir de Suite et de Conclusion au Cours et au Traité de Tactique Théorique, Pratique et Historique. Par M. Joly de Maizeroy, Lieutenant Colonel d'Infanterie. 1 vol. 8vo. (with figures.) Paris.*

20. *Mémoire sur les Opinions qui partagent les Militaires, suivi du Traité des Armes défensives, corrigé et augmenté. Par le même. 1 vol. 8vo. (with figures.) Paris.*

The attention of Europe has successively been fixed on the balance of power and of trade: a time may come when it will change to the balance of knowledge, of such objects at least as are necessary or conducive to the security or prosperity of nations.

Among these, as things stand at present, the military sciences may claim a distinguished rank. For many years they have been assiduously and successfully cultivated by the French, our neighbours and rivals; and since the operations of war depend on superiority of skill and knowledge not less than on bravery, this fashionable study of theirs might well be worth importing.

A well chosen collection of the most interesting works on the various branches of the art of war, deposited, for instance, at the Horse Guards, for the general use of our military officers, would certainly be a means of improving many an idle hour, and probably many a promising genius: and if ever this hint should be noticed, we will bespeak a corner there for the above performances, among many other excellent works which we occasionally meet with in our literary excursions.

21. *Exposition des Mines, ou Description de la Nature et de la Qualité des Mines, à laquelle on a joint des Notices sur plusieurs Mines d'Allemagne et de France; et une Dissertation pratique sur le traitement des Mines de Cuivre, traduite de l'Allemand de M. Cancrinus. Par M. Monnet. 12mo. Paris.*

Mr. Monnet's travels, undertaken on purpose to visit a great number of mines, and his great skill in chemistry, have enabled him to oblige the public with a profound, accurate, and complete introduction to mineralogy.

22. *Institutions Mathématiques, servant d'Introduction à un Cours de Philosophie à l'Usage des Universités de France, Ouvrage dans lequel on a renfermé l'Arithmétique, l'Algebre, les Fractions ordinaires et décimales, l'Extraction des Racines quarrées et cubiques, le Calcul des Radicaux et des Exposans, les Raisons, Proportions, et Progressions Arithmétiques et Géométriques, les Logarithmes, les Equations, les Problèmes indéterminés, la Théorie de l'Infini, les Combinaisons, la Géométrie et la Trigonométrie, la Méthode de lever les Plans, la Mesure des Terres, la Division des Champs, et le Nivellement, les Sections Coniques, les Usages des Sections Coniques pour le jet des Bombes; le Calcul des Voutes, les Echos, le Miroir et les Verres brûlans, la Dioptrique, la Théorie des Forces Centrales; les Principe du Calcul Differential et du Calcul Intégral, et toutes les Connoissances Mathématiques dont les Militaires peuvent avoir besoin. Les Matières sont traitées clairement, et mises à la portée des Commencans. Par M. l'Abbé Sauri, Ancien Professeur de Philosophie en l'Université de Montpellier. Paris.*

The contents of these elements are so amply displayed in their title-page, that we have only to add, that we think the work complete, methodical, and perspicuous.

23. *Elemens de Logique à l'Usage des Gens du Monde, formant la Première partie d'un Cours complet de Philosophie, Par M. l'Abbé Sauri. 12mo. Paris.*

Here we find the precepts of nature as abstracted by the most famous logicians, repeated for the use of the beau monde; and, to
our

our surprise, misapplied to a pretended proof of a transient object of provincial talk, the hydroscope.

24. *Observations sur le Livre intitulé "Système de la Nature, Par M. de Casthillon, Docteur en Droit, &c. 8vo. Berlin.*

The pretended System of Nature proves but a misnomer: yet since there are swarms of young, airy, giddy creatures to whom its cobweb texture might become fatal, M. de Casthillon has here honoured it with a full and masterly confutation.

25. *Reponses Critiques à plusieurs difficultés proposées par les nouveaux Incrédules sur divers endroits des Livres Saints. Par M. Bullet, Professeur Doyen de l'Université de Besançon, &c. 1 vol. 8vo. Paris.*

Few of the champions of faith have stood forth so completely armed cap à-pee with Hebrew and Greek, argument and criticism, —to be slain, alas! by wit and tales, and pleasantry, in puny battle.

26. *Le Décaméron François. Par M. D'Uffieux. Deux Parties, qui commencent le Premier Tome. 8vo. (with decorations.) Paris.*

An elegant, agreeable, and innocent amusement, since the author has banished licentiousness from it. The first number contains, Henriette et Lucy, a Scotch novel; the next, the tragical history of Jane Grey, an English anecdote.

27. *Astronomie Nautique, où l'on traite de la Latitude et de la Longitude en Mer, de la Periode ou Saros, des Parallaxes de la Lune, avec des Tables du Nonagesime sous l'Equateur et sous les Tropiques, suivies d'autres Tables des Mouvements du Soleil et des Etoiles fixes auxquelles la Lune sera comparée dans les Voyages de long Cours. Par M. Monnier. 8vo. Paris.*

A short, useful, and interesting work for mariners.

28. *Introduction à l'étude des Corps naturels tirés du Regne Végétal. Par M. Bucquet, Docteur-Regent de la Faculté de Médecine de Paris. 2 vols. 12mo. Paris.*

In our Review for November last, we have taken notice of Dr. Bucquet's Introduction to the Study of Natural Bodies, drawn from the mineral kingdom. The present performance is a continuation of his plan, and an additional proof of its merits.

MONTHLY CATALOGUE.

P O E T R Y.

29. *The Register of Folly; or, Characters and Incidents at Bath and the Hot-Wells, in a Series of poetical Epistles, by an Invalid. 8vo. 2s. 6d. F. Newbery.*

The characters and incidents observable at the two most celebrated places of fashionable resort here described, afford copious subject for amusing representations; and the author of these epistles seems to have availed himself of this source of entertainment. The objects of description are various, and generally treated with a degree of humour which engages the attention.

30. *The Power of Fancy. A Poem. 4to. 1s. Rivington.*

We should be guilty of dissingenuity not to acknowledge that we have perused this poem with more uninterrupted pleasure
 2 than

than is usually reaped from productions confessedly juvenile. The scenes which the author describes are painted in agreeable colours, and their effect is heightened by the virtuous sentiments which animate the whole.

31. *A Search after Happiness: a Pastoral. In Three Dialogues.*
By a young Lady. 4to. 2s. 6d. Cadell.

The plan of this poem is exceedingly artless. Four young ladies are introduced seeking the cottage where the sage Urania resides, from whom they are desirous of learning the art of being happy. Florella, who lives with her, meets the ladies, and being informed of their errand, conducts them to the cottage. Here they acquaint Urania with their reasons for visiting her, and lament how little felicity they had experienced in the gay scenes of life. Urania gives them lessons for their conduct, and concludes with the character of Florella, whom she thinks possessed of as much happiness as can be reasonably hoped for.

This performance is said to have been written by a lady at the age of eighteen, which circumstance exempts it from a severe critical examination. We wish the execution were such as merited our warmest praise; we should have great pleasure in bestowing it, as the author's intention is highly commendable.

32. *The Thistle.* 4to. 1s. 6d. Bladon.

The author has been so happy in the choice of a subject emblematical of his own genius, that the first lines are almost equally applicable to the one and the other.

‘Hail! thriving plant of Highland Scottish birth,
The poorest, meanest of the barren earth;
The very damn'dest vegetable weed,
On which no English ass will stoop to feed!

He would be an ass, indeed, who could stoop to relish the dull scurrility contained in this production.

33. *The East-India Culprits. A Poem. In Imitation of Swift's 'Legion Club.'* By an Officer who was present at the Battle of Plassey. 4to. 1s. 6d. Kearsly.

If we be not much mistaken, this officer is the same indefatigable Mr. Wagstaff, who last month took a trip to Pandæmonium to procure intelligence of a certain ballot. He seems determined to bring those whom he holds forth as delinquents at least to poetical justice, if he should not succeed in forcing them to a commutation by the terror of his Hudibrastic lash.

34. *A Review of the Poem, intitled 'The Patricians.'* 4to. 1s. 6d. Wilkie.

A dull, awkward, unpoetical attempt at panegyric, fit only for a foil to the rhapsody of which it treats.

DRAMATICAL.

35. *The Prince of Tunis. A Tragedy. As performed at the Theatre-Royal of Edinburgh.* 8vo. 1s. 6d. Cadell.

It may be objected to this tragedy, that in the second and third acts, little or no progress is made towards the conclusion
of

of the fable, but the dialogue turns chiefly upon incidents which are not consequential. The author seems to have reserved the business of the drama for the last act, into which he has certainly crowded a variety of interesting events. The characters through the whole are strongly delineated; the diction is suitable to the dignity of tragedy; and distress is represented in the most affecting light, by sentiment as well as situation.

N O V E L.

36. *Emma; or the Unfortunate Attachment. A Sentimental Novel.*
In three Vols. 12mo. 9s. Hookham.

We heartily recommend the perusal of these three volumes to those who are in want of a soporific, and we do it very confidently, as we have experienced its effects. The story of the *Unfortunate Attachment* is told in a series of letters; a mode of writing which Richardson and Rousseau have indeed practised with the greatest success, but which requires too great a share of talents for every dabbler in novel-writing to adopt. Although we seldom commend novels, it is not because we are so nice as to condemn every one which is not *very* excellent, but because we very rarely meet with any we can honestly praise. The novel now before us is very insipid, and all we can in its commendation is, that no part of it has any immoral tendency.

P O L I T I C A L.

37. *Lord Clive's Speech in the House of Commons, 30th March, 1772, on the Motion made for Leave to bring in a Bill for the better Regulation of the Affairs of the East-India Company, and of their Servants in India, and for the due Administration of Justice in Bengal.* 4to. 1s. Walter.

The knowledge acquired by lord Clive of East-India affairs, during his residence in that country, ought certainly to give great authority to his opinion respecting the causes which have produced the present situation of the Company. These his lordship reduces to the four following, viz. a relaxation of government in his successors; great neglect on the part of administration; notorious misconduct of the Directors; and the violent and outrageous proceedings of General Courts. In this Speech his lordship also enters into a copious and manly vindication of his own conduct, from the charges exhibited against him.

M E D I C A L.

38. *Richardi Mead Monita et Præcepta Medica, permultis Notationibus et Observationibus, illustrata. Auctore Clifton Winttingham, M. D. C. M. L. et R. S. Socio, Equite Aurato, et Medico Regio.* 8vo. 2 Vols. 10s. Robson.

The several productions of Dr. Mead are so well known to the medical world that any testimony of their merit is now unnecessary. The *Monita Medica* was the last of the treatises with which the public was favoured by that celebrated physician. Being written at an age when his mind was enriched with the accumulated observations and experience of many years, it contains

tains a valuable collection of precepts respecting the cure of diseases ; and is also composed in a style of the Latin language which rivals, while it imitates, the admired elegance of Celsus. As a work of utility and repute, the *Monita Medica* was certainly worthy of being illustrated by an eminent hand ; and we cannot avoid congratulating the profession of physic on seeing the task accomplished by Sir Clifton Wintringham. Besides many occasional remarks, the annotator has added to each volume an appendix, containing a variety of useful practical observations, and therapeutic injunctions.

39. *The Advantages and Disadvantages of Inoculation, with Respect to Individuals, and the Public, impartially considered; Translated from the original Latin of G. Van Swieten, M. D.* 8vo. 1s. 6d. Griffin.

The observations contained in this pamphlet are unfavourable to inoculation ; but as all of them appear to have been made before that method of practice was carried to its present degree of perfection, they cannot possibly have any weight in determining our opinion on the subject, and they only serve to shew how much the science of medicine is capable of improvement.

40. *An Easy Way to prolong Life, by a little Attention to what we eat and drink.* 8vo. 2s. Bell.

Some months ago we reviewed a pamphlet, containing, Directions relative to Food, Exercise, and Sleep. The present performance would seem to be only a more diffuse dissertation on the first of these subjects, which is to be followed, we are told, by instructions respecting the rest of the non-naturals. For such as are disposed to the observance of dietetical precepts, this pamphlet may be useful.

41. *Free Thoughts on Apothecaries and Empirics ; shewing the Necessity and Utility of their Regulation by Parliament.* 8vo. 1s. 6d. Harris.

Those who are acquainted with the common education of apothecaries will readily admit, that their knowledge, in point of science, must be extremely superficial. We may affirm, without exaggeration, that the ignorance of many of them is deplorable ; and yet to these illiterate pretenders to the medical art, the health and lives of the most useful part of the community are in general committed. For remedying this evil it is here proposed, that application be made to parliament for an act prohibiting all those from exercising the trade of an apothecary, who have not, upon examination, been found properly qualified. For the benefit of mankind we heartily wish that so salutary a regulation were adopted. The mode suggested by this author for the payment of apothecaries is, that their charge should depend upon their trouble of attendance, and not on the quantity of medicines used ; by which means, he thinks much abuse might be obviated in the article of drugs.

CHIRURGICAL.

42. *The Effects of Injections into the Urethra, and the Use and Abuse of those Remedies in the Cure and Prevention of the virulent Gonorrhœa, briefly considered.* By Thomas Bayford, Surgeon. 8vo. 1s. 6d. Whiston.

In this treatise Mr. Bayford very justly condemns the use of injections into the urethra in a virulent gonorrhœa, when used with so much indiscretion and unreserve as has of late been too generally practised. He admits that injections, if properly chosen and well-timed, may sometimes be of considerable advantage, but that if the inflammatory symptoms have advanced in any degree, such applications cannot fail of proving pernicious. This rational doctrine he proposes to confirm more fully in a future publication, where he is also to relate the result of some experiments made on dogs, respecting injections into the urethra, of such liquids which, though too commonly used, he did not think proper to submit to trial upon human patients.

CONTROVERSIAL.

43. *The Pre-existence of Jesus Christ Unscriptural.* By Philo-Christos. 8vo. 1s. 6d. Johnson.

The author of this tract has treated the subject in a serious and sober manner, and supported his opinion with criticisms and observations which have, at least, a specious appearance.

How does it appear, says he, that St. Paul had any knowledge, or even idea of the pre-existence of Jesus Christ, since no such thing is in the least hinted at by him, though so fair an opportunity offered, when he preached to the people of Athens? St. Paul was never backward in urging any thing to the exaltation of the character of his Lord and Master, the Messiah. And yet, all that he mentions of Christ is, that 'God hath appointed a day in which he will judge the world in righteousness, by *that man* whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' Acts xvii. 31.

St. Peter likewise, he says, appears to have been wholly ignorant of this matter. For his sermon on the day of Pentecost begins in this manner. 'Ye men of Israel, hear these words: Jesus of Nazareth, *a man* approved of God among you, &c.' Acts ii. 22, 23.

He observes, that none of the characters which our Lord assumed, or that are given of him by the sacred writers, support or countenance the notion of his pre-existence; that when Abraham is said to 'have seen his day,' John viii. 56. he only saw it in effect, inasmuch as he had the *promise* renewed to him, that in his seed, or in him, should 'all nations be blessed.' He asserts, that the expression of 'the son of man ascending up where he was before,' John vi. 62, relates to his resurrection, and not to his ascension into heaven. And in explaining Phil. ii. 6. he maintains, that *μορφῇ Θεοῦ* relates to the power and

and authority, which God had given him upon earth; and that *ἐκούτος ἐκένωκε* refers to his humiliation and sufferings. See *Matt. xx. 27, 28.*

In this manner Philochristos evades the force of every passage which has usually been alledged in favour of our Saviour's pre-existence.

See an excellent Dissertation on the opposite side of the question by Dr. Harwood; and the Critical Review for July 1772, where we have mentioned some other tracts upon the same subject.

44. *Considerations on the Nature, Origin and Institution of Tithes; and the Laws and Customs for collecting and enforcing the Payment of them. Shewing that the Payment of Tithes in Kind is a Relique of Popish Tyranny, not only iniquitous, oppressive, and incompatible with the Spirit of the British Constitution, but also destructive to the Ardour of Agriculture and Improvement. That it greatly contributes to the Scarcity and Dearness of all Sorts of Provisions, and by rendering the Clergy obnoxious to the Laity, is very prejudicial to the Cause of Religion. To which is added, An alphabetical Table of all Things now Tithable, and how paid. With some select and curious Cases tried and determined by the House of Lords on different Moduses, &c. which is recommended as an useful Guide to all Farmers and Landholders. And also a correct Table of all Abbies, Monasteries, &c. abolished in the Reign of Henry VIII. With a Proposal to Parliament to abolish the whole Institution of Tithes, and restore the Farmers of England, to equal Freedom with other Subjects.* 8vo. 2s. Marriner.

This writer has thrown so much into his title-page, that it is unnecessary for us to specify the contents of his book. He seems to have a violent prejudice against our present ecclesiastical constitution; but his book contains some useful information, relative to tithes, and the tithe laws.

45. *Two Letters on the Subject of Subscription to the Liturgy and Thirty-nine Articles of the Church of England, To which is annexed, an Appendix, relating to the same Subject, and particularly pointing out some few of the Errors in the Established Liturgy. By H***y Norman, late an unsuspended Minor Canon of Winchester Cathedral.* 8vo. 2s. 6d. Wilkie.

Mr. Norman seems to engage very warmly in favour of the clerical petition.—One short extract from his Appendix will be sufficient to shew the ardor, with which he contends for a farther reformation, and the style in which he writes.

‘ Let those that are careless, be careless still, if they chuse to be so. If all the rest of the world, (though that, I thank God, I do not at all distrust) should drop the cause, to which I have set my hand, yet, by the grace of God, I will never drop it. I hope, by pleading the cause of truth, sincerity, and religious freedom, in some measure to redeem lost time, and to atone for my past sins. But let not those, whose preferments are twice so

great

great as they ought to be, be over-much alarmed. We would not wish to disturb them in their possessions, if we might but quietly enjoy our own. There is a vulgar proverb indeed, which says, that oppression will make a wise man mad. But to the great comfort of our adversaries, it seems to make many men so tame, as not even to remonstrate against a most wicked infringement upon the sacred rights of conscience. What excuse they make to themselves for thus with-holding the truth in un-righteousness, I know not, and am but little concerned to know.

Mr. Norman's pamphlet, we apprehend, will not be received by the Association, with that partiality and applause, which the warmth of his zeal may lead him to expect.

D I V I N I T Y.

46. *Conjectures on the New Testament, collected from various Authors, as well in Regard to Words as Pointing: with the Reasons on which both are founded.* 8vo. 6s. Bowyer and Nichols.

Mr. Bowyer has shewn great accuracy and extensive reading in the compilation of this work. He appears to have consulted a very considerable number of critics and commentators. Many of these Conjectures, particularly some which are marked with the letter R, are new and ingenious.

47. *A Discourse on the Advantages of the Insular Situation of Great Britain; delivered at Spithead, on Occasion of the Preparations for His Majesty's Review of the Fleet.* By John Bonar, A. B. Chaplain of His Majesty's Ship the Cerberus. 4to. 1s. Flexney.

Mr. Bonar, in this discourse, displays a manly eloquence and a patriotic spirit.

The quiet and safety which we enjoy by having our frontiers properly ascertained and secured, the power, populousness, and splendor, the spirit of freedom and independency, the refinement of our national taste, the accession of political and historical knowledge, arts, and sciences, arising from an extensive commerce, and an intercourse with other nations, are some of the advantages upon which he expatiates. He then proceeds to shew, that these advantages are not necessarily and inseparably connected with our insular situation, but to be preserved and maintained by industry, magnanimity, and virtue.

This interesting subject might be farther illustrated, by a view of the power and grandeur of the Roman empire, while the centre of government was in Italy, and its declension, when the seat of empire was removed to Constantinople; when it had no longer any natural bulwark, when it was open and exposed to all the assaults of neighbouring nations; when the army, instead of being composed of Roman soldiers, consisted of a promiscuous multitude of Italians, Dalmatians, Illyrians, Thracians, &c. when the *amor patriæ* was attedly extinguished.

This discourse is particularly addressed to the gentlemen of the navy, and extremely well worth their perusal.

48. *The Essay on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism, by James Beattie, LL D. &c. shewn to be sophistical, and promotive of Scepticism and Infidelity. With some Remarks on Priestcraft, Subscriptions, and Establishments. 8vo. 1s. 6d. Richardson and Urquhart.*

This Letter contains some just remarks respecting the indeterminate nature and criterion of common sense; but they are such as tend chiefly to shew the uncertainty of that principle in matters of religion, where the minds of men, in different countries, have been variously influenced, according to the diversity of their education. With regard to the dogmas of the sceptical philosophy, however, common sense is certainly entitled to decisive authority, as its dictates are acknowledged by mankind in general, and whatever seems to contradict its irresistible evidence is entirely repugnant to the strongest and most vivid consciousness of our nature. We must therefore still admit the force of Dr. Beattie's principle with respect to the propriety of the application of common sense to the researches of philosophy.

49. *An Essay on Electricity, containing a Series of Experiments introductory to the Study of that Science. 8vo. 3s. Becket.*

This essay appears to have been originally written at the desire of several persons at Bristol, who had requested the author to give them a few plain directions for the use and management of electrical machines. The observations he has here compiled from different authors on the subject, are extremely well calculated for answering the purpose intended; and this Essay may be considered not only as an easy introduction to the philosophical part of electricity, but an useful manual for the application of the electrical apparatus in the cure of diseases.

50. *The Lady's Assistant for regulating and supplying her Table; containing 150 select Bills of Fare, properly disposed for Family Dinners of Five Dishes, to two Courses of Eleven and Fifteen; with upwards of fifty Bills of Fare for Suppers, from Five Dishes to Nineteen; and several Deserts: including a considerable Number of choice Receipts of various Kinds, with full Directions for preparing them in the most approved Manner: now first published from the Manuscript Collection of a professed Housekeeper; who had upwards of thirty Years Experience in Families of the first Fashion. 8vo. 6s. Walter.*

This work seems to be conducted upon an excellent plan. Besides a very considerable number of receipts in the various branches of cookery, and a list of dishes in season every month in the year, it contains a hundred and fifty select bills of fare for family dinners, suppers, and deserts, in which the several articles are properly arranged. This part will be of great use to ladies in general, but particularly to those who are just beginning to undertake the superintendence of a family, and, for want of instruction or experience, are at a loss how to conduct their table with propriety and elegance.



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